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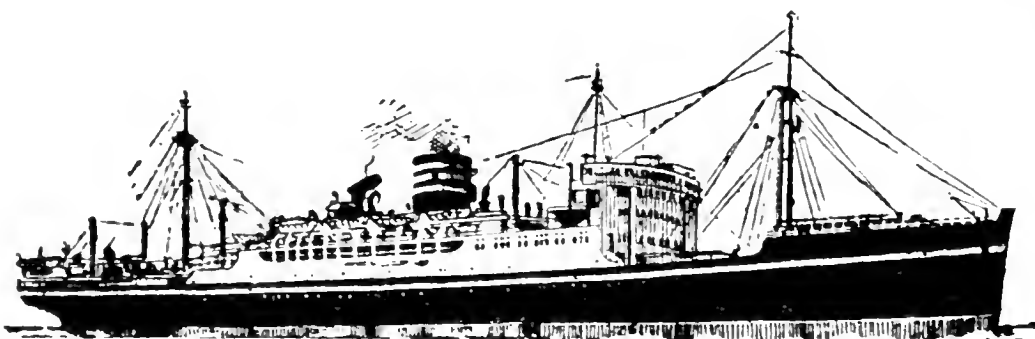
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KIYOSHI HIRAI

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OUR CONTRIBUTORS

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- The Rev. Vern Rossman, Advisor, Audio Visual Activities Commission.
- Miss Ai Sasaki, Secretary, New Family Life Movement, NCC.
- Dr. Kikuo Yamaoka, Assistant Professor of Economics, Meiji University.

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INDEX OF ADVERTISEMENTS

EVANGELISM

AVACO	300F
The Bazaar for Aiding Churches and Kindergartens in Japan	236B
Bott Memorial Center	236D
Commission on Christian Literature (N. C. C.)	134A
Christian Literature Crusade	134G
Japan Bible Society	359
Japan Harvest	134E
Japan Sunday School Union.....	Front Facing Page i
Jordan Press	134C
Kyo Bun Kwan	134E
Seibunsha	134H
Seisho Tosho Kankokai	134D
Seizando	236G
Tsujido Fast Care Home.....	236A
The United Church of Christ in Japan, Board of Publications.....	134B
Word of Life Press	134F

EDUCATIONAL INSTITUTION

Aoyama Gakuin	Back Facing Page ii
Baika Gakuen	362
Doshisha	96A
Education Association of Christian Schools	354
Fukuoka Jogakuin	360
Heian Jogakuin	96J
Hiroshima Jogakuin	96L
Hokuriku Gakuin.....	96K
International Christian University.....	362
Joshi Gakuin	96L
Kanto Gakuin	96G
Keisen Women's Junior Jogakuin	360
Kobe College.....	96E
Kobe School of the Japanese Language.....	96L
Kwansei Gakuin	96C

Momoyama Gakuin.....	361
Meiji Gakuin.....	96F
Nagoya Gakuin	96J
Osaka Jogakuin	96K
Palmore Institute.....	96K
Poole Gakuin	361
Rikkyo Jogakuin	96H
Seiwa Junior College.....	96D
Sei Gakuin.....	96H
Seibi Gakuen.....	96I
St. Michael's School	96I
St. Paul's (Rikkyo) University	96B
Tamagawa Seigakuin.....	362
Tokyo School of Japanese Language...Back Facing Page	iii
Tokyo Woman's Christian College	96D

CHRISTIAN SERVICES

Inter Mission Services	236E
Japan Church World Service.....	236D

PUBLISHER

Asahi Shinbun, Publishing Dept.	Front Facing Page ii
C. E. Tuttle Co.	300D
Hokuseido Press	300E
Japan Travel Bureau, Pub. Dept.....	300C
Tokyo News Service, Ltd.	300C

NEWS

Asahi Evening News	300A
Japan Times	300B
Mainichi Newspapers	300B
New York Times	300A

PRINTER

Diamond Service Co.	Back Facing Page v
--------------------------	--------------------

BANK

Bank of Amerika	176E
First National City Bank of New York...Back Cover Page	

Shinwa Bank	236G
Shumitomo Bank.....	176F

TRANSPORTATION

American Express International Inc....	Front Facing Page iv
American President Lines	Back Facing Page i
B. O. A. C.	176C
Japan Air Lines	176A
Nippon Yusen Kaisha	Front Cover Page
North West Orient Lines.....	176B
S. A. S.	176D
T. W. A.	176D

MEDICAL SERVICES

American Pharmacy	Back Facing Page iv
Shingai Dr. H. (Dentist)	Back Facing Page vi
Takemi Dr. Taro.....	Back Facing Page vi

HOTEL

Shiba Park Hotel	236H
Y. M. C. A. Hostels	236F

MISCELLANEOUS

Acme Services Inc. (Insurance).....	Back Facing Page v
Anrell Insurance Brokerage Inc.	Front Facing Page iii
Dentsu Advertising Ltd.	176H
Eiko Shikitensha.....	236G
Hakuyosha (Laundry)	Back Facing Page iv
International Institute for the Study of Religions.....	134H
Kinokuniya (Book Store)	300E
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Sony Corporation (Tape Recorder)	176J

DEPT. STORES

Matsuya	176J
Shirokiya	176I
Toyoko	176I

TABLE OF CONTENTS

WHO'S WHO AMONG OUR CONTRIBUTORS	iii
--	-----

I. GENERAL

Chapter	I. Economic Development of Postwar Japan	
	—Kikuo Yamaoka.....	1
	II. Japan's Educational Curriculum	
	—Yosaburo Naito	15
	III. Politics in 1958 —Tomio Muto	30

II. THE CHRISTIAN MOVEMENT

	IV. Christian Publication —Norie Akiyama	39
	V. Christian Social Work —Shiro Abe.....	52
	VI. Activities of the NCC Youth Commission	
	—Masami Mizuno.....	61
	VII. Women's Work —Ai Sasaki	69
	VIII. Protestant Missions 1948-58 —Olaf Hansen	72

III. CHRISTIAN EDUCATION

	IX. Church Schools in Japan —J. M. Fujita.....	97
	X. Theological Education —Enkichi Kan.....	103
	XI. Christian Schools —Yoshimune Abe.....	117

IV. REPORTS

No. 1	National Christian Council —Kiyoshi Hirai	132
No. 2	Audio Visual Activities Commission	
	—Vern Rossman	135
No. 3	Education Association of Christian Schools	
	—Yoshimune Abe	138

No. 4	Japan Bible Society —Tsunetaro Miyakoda	145
No. 5	W. C. T. U.	151
No. 6	Y. M. C. A. —Saburo Nagai	154
No. 7	Y. W. C. A.	157
No. 8	Fellowship of Christian Missions —Raymond J. Hammer	159
No. 9	Japan Church World Service —Hallam Shorrock, Jr.....	163
No. 10	The Evangelical Missionary Association —Kenny Joseph.....	173

DIRECTORIES

National Christian Council	177
Denominational Headquarters	182
Education Association of Christian Schools.....	192
Japan Christian Social Work League.....	212
Mission Boards and Societies	223
Directory of Protestant Missionaries	237
Telephone Directory	355
Statistics	357

I. GENERAL

CHAPTER 1

THE ECONOMIC DEVELOPMENT OF POST-WAR JAPAN AND THE PRESENT SITUATION (1957)

Kikuo Yamaoka

I

The subject of this paper is the Japanese economic situation in 1957, but as it seems impossible to take up the problem by merely discussing the happenings of so brief a period, I believe that it is better to view thoroughly the causes of the problems which are now confronting Japan. I would like to do this by introducing a current economic phenomenon as an example.

The Japanese economy in 1955 and 1956 enjoyed a prosperity which was called the "Jimmu Boom"* According to the United Nations "Report on World Economy", Japan stood first on the list among the advanced capitalist nations as to the rate of growth in industrial production. This "Jimmu Boom", however, came to an end and did an about-face when at the end of 1956 the nation's balance

* The reason why the prosperity, which lasted for almost two years from 1955 through the end of 1956, was commonly called the "Jimmu Boom" is that it was the greatest economic prosperity that Japan has enjoyed since the first Emperor Jimmu. It was also called the "Quantity Boom" because it was brought about without a price rise.

of payments grew suddenly worse due to an excessive expansion of the economy. The tendency toward excess of imports reached its climax in the first half of 1957. Under these circumstances the Japanese Government had to change from an expansionist economic policy to a "tight money" policy. The Japanese economy thus plunged into a deflationary period. What accounts for this abrupt change in the economic situation in 1957? The answer can be given only by reviewing the path along which the post-war economy of Japan has wandered.

II

The Japanese economy immediately after the surrender in August, 1945, was in a paralytic state because of the huge loss of national assets and the destruction caused by the prolonged war. The level of national assets remaining right after war was about the same as in 1935. The index of industrial activity (1934-36 base period) in 1945 was 63.2 which was about one-third of the figure for 1944. The situation got worse in 1946. The index declined to 39.2. An accumulation of innumerable difficulties stood in the way of the rehabilitation of the Japanese economy the level of production of which had fallen to the bottom.

The first bottle-neck in industrial rehabilitation was the capital loss throughout industry and the shortage of natural resources resulting from the loss of land and territory. In addition there was a deficiency of raw materials as well as power. The rapid progress of inflation in the post-war period also became a hindrance to the recovery plan. The fall of real wages made the working class conscious of unequal distribution and led to frequent strikes. Thus, along with the loss of the will to work, a decrease of productivity was unavoidable.

The reparations payments as part of the demilitariza-

tion policy, the core of the Occupation policy in its earlier stage, affected the direction of development of the heavy chemical industry. The anti-monopoly policy, which was said to be one of the three main reforms, also was connected with demobilization. The dissolution of the *Zaibatsu*, or financial cliques, began in the autumn of 1945. The personal as well as capital *Zaibatsu* combinations, which had the leadership of Japanese industry for a long period, were eliminated causing a revolution in the basic structure of the *Zaibatsu*. The dissolution of the *Zaibatsu*, however, reached its peak when the Anti-monopoly Law and the Law for the Elimination of Excessive Concentration of Economic Power came into effect in 1947. Furthermore, the Law for Rural Land Reform, the second of the three big reform policies became effective in October 1946.

As the result of the third policy, democratization of relations between capital and labor, the organization rate and power of labor unions rose rapidly. The unions which regarded economic activity as their major function organized the Japan General Federation of Workers Union (*Sōdomei*). The leftwing labor unions were united under the direction of the Industrial Workers Union Concil (*Sanbetsu*). They both underwent changes. In 1950, *Sōdomei* split into several factions. It is worthy of note that *Sanbetsu*, which was labeled as the most leftist labor union, lost its power, while *Sōhyō* (The General Council of Trade Unions of Japan) which belonged to *Sōdomei*, came to represent the leftwing labor unions and is the most influential labor union today.

As a result of the economic paralysis after the war, a crisis of reduced production approached in the fall of 1946. Consequently, at that time the government adopted what is called the "Inclined Production Formula" and invested a great amount of national funds in such fundamental industries as coal and steel so that whole industries were

stimulated to greater production. As a result of this formula, the reconstruction of industry got underway and the production level began to move upward. This "Inclined Production Formula" was backed financially by both the Financial Deficit Policy and the Reconversion Finance Bank. The former was a system aiming to cover the differentials of profitable condition with the subsidy; the latter was a financial organization whose main purpose was to back the "Inclined Production Formula" financially. Since the "production first policy" required a large amount of funds, it depended almost entirely upon credit from the Bank of Japan for its source of money. Therefore, this policy could not hold in check the factors which accelerated the inflation.

III

In order to meet the situation, the GHQ gradually strengthened the stabilization policy, the purpose of which was to normalize the economy. The starting point of this stabilization program was marked by the Draper Reports (the reports made by the Draper Delegation) published in the spring of 1948. In addition, Japan was visited by the Young Delegation. After the Young Delegation returned to the USA, the GHQ recommended that the Japanese Government carry out the "Ten Principles for Economic Stabilization" which were announced by the Government. These "Ten Principles" concerned the general policies for checking the growth of inflation.

Shortly after this, the "Three Principles of Enterprises" were announced by the GHQ. These principles stressed self-support of enterprise through the stabilization of wages. After having gone through these preparatory steps, the American Government instructed the Japanese Government in the so-called "Nine Principles for Economic Stabiliza-

tion.” This marked the beginning of the Dodge Line, which brought drastic changes in the Occupation policy. The aim of the “Nine Principles” was to end Japan’s dependence on the American economy and to make her economically self-supporting through the development of exports. As an indispensable means, the principles stressed the necessity of economic stabilization centering around the stabilization of the currency. They also insisted that the independent economy should be attained by a self-achieved expansion of exports which complemented the cut in aid. In order to achieve this aim the stabilization of the yen in connection with the world economy was given top priority. With the arrival of Minister Dodge in 1949, the single exchange rate was set up. Furthermore the deflation policy was put into practice at once by adopting the so-called “surplus budget” which swept the red figure away and decreased the amount of currency with the black figure.

The Dodge Line urged the Japanese economy to make an attempt, at self-support based upon a capitalistic budget with the abolition of subsidies. It also urged price cuts and rationalization in the free competitive market. The Japanese economy was switched from the “Inclined Production Formula” based on priority industrial fields to the “Concentrated Production Program” based upon priority enterprise. The change promoted the reorganization of the basic industries and the export industries with a resulting increase in the operation rate and reduction in over-employment.

On the other hand, however, the price fall, decrease in demand and the shortage of funds intensified the pressure on small and medium firms which were suffering from a shortage of capital. They were in a weak competitive position and were reduced to the status of subcontractors of the bigger firms. Thus stabilization was achieved. As

a part of the Dodge Line, tax reform was to rationalize the tax system and to reduce inequality by an increase in direct taxes.

IV

The outbreak of the Korean war in June, 1950, placed Japanese industries in a completely different situation which marked the beginning of a new stage in the development of the postwar Japanese economy. The Korean war altered American foreign and domestic policies. The national defense production law of September, 1950, the state of emergency proclamation of President Truman in December, 1950, cessation of an easy policy toward the communist countries and many other measures which promoted the defense system appeared in rapid succession. This was accompanied by a big change in the US attitudes toward Japan. The change was reflected in the creation of a police reserve force on August 10, 1952, and promotion of a peace treaty with Japan. Above all, the tense relations between the US and the Soviet Union placed pressure on Japan to join the western block.

The move toward the peace treaty started in the first part of 1950 and brought forth the Peace Conference at San Francisco and the signing of the US-Japan Mutual Security Pact in September, 1951. In February, 1952, the US-Japan Mutual Administrative Agreement was signed and in April Japanese independence was restored with the effectuation of the peace talks as well as the Mutual Security Pact.

After the outbreak of the Korean war the US demanded that the Japanese economy become self-supporting at an early date and that Japan participate in the western defense block. Therefore, economic cooperation between US and Japan was intensified. However, the boom

resulting from the Korean incident began to show a tendency toward slackening from March, 1951. There were a good many reasons for this. First of all the US and the rest of the west European nations had obtained enough raw material stocks and their demand for materials from abroad became stagnant. Secondly, the war was making no progress, and a truce was proposed by Malik on June 26, which was followed by the Korean Armistice Conference and the easing of armament plans. The Korean boom had lost its impetus and investment for modernization became prevalent. The active investment of various industries concentrated around modernization of fixed capital and finally reached a postwar peak in 1953. It took such forms as modernization of techniques in steel and other heavy industries, expansion of equipment and development of new products in textile and chemical industries, and domestic production of new types of machines.

The investment for modernization in the fields of electric power and marine transportation had contributed greatly to the modernization of related industries. It was right that enterprises should be much concerned about overcoming technical backwardness. But the effect on profitability was not ascertained. Investments were often carried out by management at the expense of price level stability. Excessive business dependence on loans in the course of modernization produced another inflationary trend. Moreover, increased investment for modernization resulted in an increase of income and consumption which stimulated imports. Because of high domestic prices exports did not increase. The poor rice crop in 1952 necessitated unexpected payments for imported foodstuffs. Consequently, the international balance of payments showed a deficit of \$300 million even with special procurements included. It was an unusually serious situation.

The tight banking control which essentially aimed at the

abolition of the favored import fund and restriction of bank loans began in October, 1953. It initiated a deflationary policy. Meanwhile, the *Zaibatsu* firms, which had been divided into many smaller enterprises, began reunification through the absorption and control of smaller firms. As the deflationary policy proceeded, business firms built up resistance against the deflation by adopting sound managerial policies. The large concerns, however, also tried to solve their problems at the expense of subcontractors, stopping orders and cutting costs as is usual with big business when it attempts to curtail operations in a deflationary period. These small and middle-size enterprises suffered from a lack of funds because of the tight money policy, which began to take the form of enterprise adjustment.

Adjustment through deflationary policy continued until early in 1954, but by the latter part of 1954 exports expanded in response to the prosperity in foreign countries. The international balance of payments for the fiscal year of 1954 showed a favorable balance amounting to \$300 million. In 1955 exports increased by 30%. The economic prosperity in 1955 might be ascribed partly to the fact that investment for modernization began to have an effect on the rationalization of industry.

From this time on industries began to take a persistent interest in higher productivity as a means of maintaining profits which had taken off the monetary veil. Thus in 1955 Japanese industry began to pave the way toward greater economic stability and expansion. The accumulation of profits enabled business firms to pay back loans and to judge their profits from the standpoint of a reasonable basis. Since 1955 at least big industries could increase self-financing and also arranged the control operating body.

In general, 1955 marked the most prosperous year Japan had enjoyed since the end of World War II. Three de-

velopments account for the prosperity. First, there was the improvement in the international balance, which succeeded in achieving the long-term goal of a favorable balance with special procurements excluded. In 1953, although there were special procurements amounting to \$800 million, the international balance showed a large red figure. In 1954 it narrowly showed a black figure with special procurements included. So the favorable balance in 1955 could be described as the culmination of hop, skip and jump improvement.

The second reason for the prosperity was economic expansion without inflation. Industrial production increased by 12%, agricultural output by 19% and national income by 10%. It was because the increase was attained with scarcely any rise in prices that the prosperity was called a quantity boom. The third reason was the development of economic normalization. The inflation which had continued for a long time after the termination of war was distinctly improved in 1955 in its financial aspects. Although the inflationary trend left some scars in various fields of industry, the overloan situation was remarkably improved and both long and short-term interest rates were rapidly lowered.

In 1956 the increase in industrial production was 23.4%. This was three times as much as the 7% the Government anticipated in the "Five-year plan." The national income increased by 13.9%, which was more than twice as much as the projected annual increase of 5%. The export increase of 21% was nearly three times the scheduled 8%. Civilian investment increased 60.5% as against the projected 7%. Thus from 1955 through 1956 the Japanese economy rejoiced in the "Jimmu Boom," and in 1956 Japan attained first rank among nations, excluding Communist China, in the rate of increase of industrial production. In 1957, however, the prosperity hit a stumbling block quite

unexpectedly and the economy was forced to follow the road to deflation. How can this be accounted for?

V

In 1956, backed by the world-wide prosperity, Japan's foreign trade expanded. However, during the latter part of the year the favorable international balance was rapidly reduced and by the end of the year an alarming stage had been reached. The balance of foreign exchange showed a favorable figure over a period of two years from 1954 to 1955, and in 1956 saw a sudden increase in payments. Though a slight black figure was kept on the balance sheet, it showed a big red figure in the actual balance and foreign currency reserves decreased rapidly. As was pointed out in the "Economic White Paper," the situation was due primarily to too rapid expansion and to the investment boom which caused the increase in imports.

The so-called "Quantity Boom" from 1956 to the early part of 1957 and the innovation boom with its world-wide background involved the modernization and expansion of facilities in all industries. However, the rapid expansion was accompanied by not a few danger signals which should not be overlooked.

The first red signal was the increase in dependence on foreign trade as a result of the expansion caused by the investment boom. There was such a great concentration of demand for iron and steel and electric power that the amount of imports of scrap iron, ore, coal and petroleum, etc., reached \$400 million and constituted 40% of the total import excess. As is usual in the case of rapid economic growth in which production from raw materials cannot meet the demand Japan imported semi-manufactured goods. The result was a \$200 million increase imports of steel, machinery, medicines, and chemical products. The import

structure of Japan shows a tendency towards a decrease in the relative importance of foodstuffs, cotton, and wool and an increase in iron, steel, and fuels. In 1956 fuels and goods related to heavy industry increased to 45% of the total amount of imports.

The second indication was the shortage of capacity in such basic industries as iron and steel, electric power and transportation. The investment boom turned out to be a rapid increase of demand in these three fields. However, the expansion in these fields could not keep pace with that of other fields and the shortage cast a gloomy shadow portending a rise in costs and stagnation in industrial development.

The third was the change in the financial situation. June was the turning point. From then to the end of the year the change proceeded rapidly.

In March, 1957, an upward revision of the official rate of discount was put into effect to adjust the nation's international payments and another revision took place in May. As it was realized that the increase of imports was caused not only by the growth of raw material imports but by the rapid rise of domestic income levels due to the investment boom, an all-round policy, including the authorization of postponement of financial investment and accumulation of funds as an emergency counter-measure for the improvement of the international trade accounts, was brought forth. Moreover, the positive financial policy based on the 1957 budget which was compiled in 1956 gave an impetus to civilian investment. It was true that this fact increased the domestic demand for imported raw materials to the detriment of foreign currency reserves. Thus, in preparing the fiscal 1958 budget during the summer of 1957 emphasis was placed on avoiding undue stimulus to the economy.

The tight money policy, as the first step toward the

deflationary policy, began to exert a gradually stronger influence in May, June and July. All enterprises were heavily affected by the rapid development of financial distress. The retrenchment of import funds gave an especially hard blow to the traders. The shock caused by the measures taken to counteract the shortage of foreign currency appeared first in the financial area and then began to extend to the production stage. There was a sign of a decrease of imports in July. In September the net change in the foreign exchange balance showed a black figure amounting to \$19 million after a lapse of ten months. The substantial black figures during the months of October, November and December reached \$165 million. The temporary improvement of the international trade balance after September hid not a few problems among which was a declining trend in both exports and imports.

VI

The Japanese economy, which may be called the "trading type," has difficulty in adjusting to changes in the nation's international trade balance. Since the economy is still weak, compared with other advanced capitalistic countries, growth is an indispensable condition and investments are important to achieve it. Excessive investment, however, through its adverse effect on the trade balance creates a situation which necessitates the restriction of growth itself. Of course, it is desirable for Japan, whose natural resources and capital are limited, to increase production as much as possible with imports and investment kept to a minimum. However, this requires increasing industrial productivity and economic efficiency.

Let us look into the agricultural field. Including 1957, Japan recorded above-average harvests thrice in succession. The successive rich harvests were due to the land

reform which had been put into practice after the termination of the war. The land reform established the foundation for the agricultural production and agricultural skills have been remarkably improved as the result of guidance by the government. These factors contributed to the growth of agricultural productivity, but many agricultural problems still remain to be solved. As far as income and consumption standards are concerned Japanese agriculture has made progress but the gap between the living standards of farming population and city dwellers is still wide. Again, Japan has not yet achieved self-sufficiency in foodstuff. Its weakness in international competition under the present situation of a world-wide surplus of foodstuffs is another problem. Side-occupations in agricultural areas are more popular now than in pre-war times. The farming population has increase more than 10% as compared with that of prewar days. Shorter working hours, older farmers and more women workers are becoming more characteristic. These facts not only indicate that the comparative productivity of agriculture is far below the level of industry but that the raising of its productivity should be given priority in future agricultural policies. However, one should not overlook the bright side of Japanese agriculture and that is its current trend toward modernization. The increased production of durable consumption goods of a new type manufactured by progressive industrial techniques together with increased demands have made modernization and higher consumption possible. This tendency was first seen in the cities, but in 1956-57 it reached the villages. Electrification of rural villages has also been common in recent years.

Just a word in conclusion. The Japanese economy must follow a narrow path full of thorns and thistles in order to realize its economic goals. For instance, the differences between big industries and small-medium enterprises and

agriculture are increasing, though there has been remarkable progress in industrial techniques and technical innovation in big industries. Reducing the disparity in productivity that lies between Japan and the advanced industrial nations, renovating the whole structure of economy, and completing the modernization of production methods are all tasks confronting the Japanese economy with many difficult problems which may take a long time to solve.

CHAPTER 2

JAPAN'S EDUCATIONAL CURRICULUM

by

Yosaburo Naito

Introduction

In post-war Japan education has faced many difficulties due to changes in economics, politics and thought patterns. These changes have brought about a reformation of the school system and the teacher training system; improvement of school facilities, equipment and educational methods; and revision of the educational curriculum. Immediately following the war under the direction of the U. S. Occupation these changes were accomplished rapidly.

The first change in education was adoption of the 6-3-3-4 system. Administration and physical plants were also affected. Though there were not enough buildings those available were made to do. But these are only one part of education. There was still need to establish and improve the administrative system, consider the content of education and raise the level of educational efficiency.

I. Revision of the Educational Curriculum

In 1947 with the beginning of the new educational system, compulsory education was enforced through junior high school. This was reemphasized in 1951 and is still in effect. This also was begun at the suggestion of the Occupation and did not entirely fit the needs of Japan. But now Japan has become an independent nation, has joined the United Nations, and has even become a member of the

Security Council of that body. Thus it has become a member of a new international society. For this reason Japan must make up its mind to work for the peace of the world and the prosperity of the human race. It must try to live harmoniously with all countries. Meanwhile, the world has made such rapid progress in culture, science and industry that it is bewildering. Japan must make her industry prosperous and expand her trade in keeping with the world situation. This is the time for her to develop a truly independent country.

After reviewing the educational situation of the past ten years, and taking into consideration the world situation, Japan has decided to plan a rapid rise in the educational standards of the country. Fundamental to this change is the desire to educate Japanese who are worthy of the respect and trust of people in international society. The aims have been considered and well carried out in schools in the present day. The Ministry of Education is planning to revise and to enrich the educational curriculum so as to develop good Japanese citizens who are cultured, democratic and well trained, and at the same time useful citizens who are trusted and respected as individuals in the world. However, the object is not to develop people with no definite nationality traits. We want them to be Japanese with an understanding of the classics, traditions and culture of their ancestors; of the Japanese history which shows the progress of Japanese culture; and of Japanese geography which teaches them Japan's place in the world. But this does not mean a return to the narrow-minded nationalistic training of pre-war days. Japanese education is based on the philosophy of humanism and the principal of world brotherhood. We are trying to educate people who are willing to contribute to the prosperity of the race and a race that is willing to work for world peace. In order to do this we must

try to eliminate racial prejudice which developed as a reaction to the Occupation and help youth to understand the serious fact of defeat. We must educate them to be Japanese of ability and self-confidence. This will make them respected by people of the world and able to contribute to an international society. We plan to improve scientific technique and moral education.

Present changes in primary and junior high school were started in 1956 and the plan was put into force in March of this year (1958), after careful study by the Education Council. This Education Council, composed of scholars and teachers who are experts in this field, was organized by the Educational Minister and held more than forty meetings during the ten year period to discuss the program from all angles.

Because of the lack of time to develop an adequate program and choose textbooks for all grades, we are emphasizing moral education, standard scholarship and scientific courses in the third year of junior high school. These courses will be in accordance with the total program. It will be put into force in August. It is expected that the new textbooks will be completed by April, 1961, for elementary schools, and by April, 1962, for junior high schools.

II. Moral Education

Until the end of the war, ethics was taught in all schools. However this ethics course, along with geography and history, was removed from the curriculum by order of the Occupation. This was because these courses were used to foster militarism and super-nationalism before the war. A new social science course containing geography, history and civics replaced these courses. While moral education taught through a social science course can emphasize human

relations and man's place in society, this is inadequate unless it is developed to a higher level. For example, it is necessary to deepen moral feelings and understanding by practical application. This is not possible in the social science course.

Moral teachings are also contained in Japanese literature, music and in physical education which trains the body and develops strong will. But this is only incidental to the content of the course. Moral education is also carried out in extra-curricular activities quite effectively but it is not systematic enough to teach real morals that become part of the students character.

It is proper that moral education be taught as a part of all education and it is not our intention to eliminate it from any of the existing courses. Rather we hope to encourage and strengthen it. At the same time we decided to introduce a new course of "morals" in primary and junior high school from April. In Europe and America it is generally accepted that morals and religion can not be separated. In those countries moral education is taught at home, school, church and in society, all based on Christianity. Usually schools teach courses on morals about two hours a week. For example, group service and religious education are required of all students in England. The constitution of West Germany requires that two hours a week of religious education be taught in the schools. In America, Bible reading takes the place of moral education in some states and in France they have required moral courses. Both Soviet Russia and China have very strict training and rules which students must follow.

In Japan we have no established religion so moral education is very important. There are some who object to putting morals courses in primary and junior high school on the grounds that they will be like the old ethics

courses, which, like the Imperial Rescript on Education, had the aim of teaching virtue combined with loyalty and filial piety. Those courses were taught on the basis of one-sided explanations by the teacher and memorization by the pupil. It is not our desire to revive this kind of education. Instead, we want to offer courses that will prepare the students for the new democratic society, based on the spirit to the Fundamental Law of Education and the Constitution. Therefore it must be based on the principals of the universality of mankind and appreciation of human beings. These principals are common to all countries of the world.

The objects of the morals course are to give the students an understanding of how to live each day ; to establish habits of moral conduct ; to develop a moral consciousness ; to develop the ability to judge right and wrong ; to develop the individual and help him establish a creative attitude toward life ; to develop democratic citizens of the nation and society ; and to educate Japanese who can contribute to a peaceful international society.

The teacher will teach the course through reading and discussing stories and actual experiences which are appropriate to the child's maturity and experience. The teacher must be careful not to limit the course to explanations and one-sided teaching only.

This morals course was begun in elementary schools in April of this year and will be begun in junior high schools in April of next year. It will be taught one hour a week. Private schools that teach a special religious course as a required subject may substitute that course for the morals course. This is because of the recognition that religious education and moral education have common aims and effects. It is also important to establish courses of religious education in public schools at all levels.

Beautiful and pure things should be used as teaching

materials in order that the students may develop pure hearts of mutual love and a faith in eternity of a religious nature.

III. Promotion of Education in the Scientific Field

Since the end of World War II, there has been rapid advance in the scientific field which has had far-reaching effects upon management and administration as well as upon production and industry. This has made such a change in industry that we may say a second industrial revolution has begun. But in Japan scientific technology is far behind in development because of damage during the war followed by a period of confusion and exhaustion, superannuation of equipment and experimental apparatus, and the shortage of study funds. This lag in development is hindering industrial advance which is based on scientific technique. At present it is necessary for Japan to import foreign technology in order to open a new field of industry.

If the Japanese people are to raise their standard of industrial technology, it is important to emphasize scientific and industrial technology in the schools. Only in this way can Japan retrieve the autonomy of her industry, restore its power to compete in the international market, extend trade, and develop the cultural life of the country.

The development of scientific technique is possible only when people have developed a scientific way of thinking and when they can behave rationally and pragmatically. Only on a basic application to daily life can science become wholesome and highly developed. In this sense, science education in primary and high school can be said to be the nucleus of scientific enlightenment of the people.

In order to promote science education, it is necessary to improve and enrich the school curriculum, provide good equipment, train new teachers, and retrain the old teachers.

With regard to the improvement of the school curriculum in elementary and junior high school, many discussions are being held. In this connection the Deliberative Council for the School Curriculum made the following suggestions: (a) to enrich the content of the teachers' guides on arithmetic, mathematics, science, and the related subjects such as drawing, manual work, vocational subjects, and domestic science; (b) to give more time to drill in science and mathematics; and (c) to rearrange the present required subjects in high school and set up a new course with certain parts which are considered industrial and technical from the courses of drawing, handicraft, domestic science, and vocational subjects. The Ministry of Education is seriously thinking of putting the suggestions made in this report into effect.

The present science curriculum is too full and some confusion is found concerning what is basic and what is not. Often students are taught trivial or fragmentary knowledge about their daily life but not taught basic things in a systematic way. With the change in the curriculum, it is necessary to select the best materials that will teach the students the fundamental things in science.

At present experimentation and observation in science classes are very poorly done because of a lack of well trained teachers and good equipment. The plan is to overcome this with the use of 30 million yen (\$83,300) half of which was provided by the national government under the 1954 Promotion of Science Education Law and half of which was provided by the individual schools. Also elementary and junior high schools may use funds from their regular appropriations for this purpose. Additional funds will be made available in 1958.

One of the most urgent needs at present is for better science classrooms. Another urgent need is for better trained teachers. The present teachers who are graduates

of four-year universities lack adequate training in experimentation and this is reflected in their classes which are largely textbook centered.

The Ministry of Education, in an effort to overcome this, has planned a five-year series of lectures for the re-education of science teachers to begin in 1958. The Educational Committee of each prefecture will sponsor these courses with funds furnished by the Ministry of Education. During the five-year period it is expected that at least one teacher from each elementary school and half of the science teachers in junior and senior high schools will attend these lectures. We also plan to make it possible for students to take courses that will give them a good overall knowledge of science.

Because of the advance in scientific technique all over the world, industry in Japan is in need of industrial technicians in spite of the unemployment in other fields. By 1960, when the five-year plan ends, there will be a demand for 270,000 medium standard technicians in the fields of mechanics, electricity, civil engineering, chemistry, industrial chemistry, and architecture. And there will be a demand for 26,000 advanced technicians in these same fields.

To meet this need we are striving to promote industrial science in junior and senior high schools through better teaching materials and equipment, and by cooperation with the educational programs of commercial companies.

Education is compulsory only through junior high school, from which there are about two million graduates a year. Of these graduates, half go on to high school and the other half enter business or stay at home. With this in mind we have allowed students to elect courses in English, vocational subjects, and domestic science. But the schools have not adequately met the needs of either of the two groups of students, because the system was not well

planned.

In revising the school curriculum, more electives are planned for the third year of junior high school so that those going into business can take technical and vocational courses and those going to senior high school can take such subjects as English or mathematics. The school curriculum should be more elastic so that it will fit the individual student.

This does not mean that we plan to have two separate courses, or that we plan to reestablish the plural school system that we abolished just after World War II. We do plan to make it possible for all people to pursue the course that fits them best.

The Ministry of Education is planning to set-up a new required course in science technique and at the same time strengthen the vocational course. The new course will combine various elements previously taught in vocational and domestic science with some elements of industrial technique previously taught in mechanical drawing. This course will contain two types of subjects; one centered on handicrafts for boys and one centered on domestic science for girls. It will be carefully planned and closely connected with science and allow for elective subjects. Vocational and domestic science will be made elective courses. Agriculture, industry, commerce, and marine production will also be added as elective courses, thus giving a wide range of courses which will prepare the student for the future.

At present the ratio of senior high students in normal courses and those in vocational courses is 6 to 4. Since only 25% of the students go on to college, this ratio is felt to be disproportionate, especially since those students desiring to find jobs have much difficulty in doing so. The Ministry of Education desires to change the ration to 4 to 6 in the future. In order to push this, it is urging

senior high schools with technical courses to add mechanical and electrical courses so that there will be at least one in every prefecture in 1958.

In night senior high schools, which serve working young people, much attention is being given to education along the lines of industrial technique. Over half of the students in these night schools take the normal course while only 6.6% of the graduates go on to college. This indicates a need to enlarge the vocational course in such schools to give students practical education for their present jobs. Often urgent requests are received by the schools from business leaders to train low grade technicians in short courses. In order to meet these requests a special course is being considered by the Ministry of Education. This will help working young people raise the level of their technical knowledge. Each prefecture is being urged to establish such a course. It is hoped that they will have at least one each in 1958.

At present many factories and department stores have their own schools to teach technique to young employees. It is the urgent concern of the Ministry of Education to establish a connection between these schools and the public night schools, so as to avoid duplication. It is hoped that the factories and department stores can be persuaded to add additional courses so that they can be recongized as part of the night school system. This will make it possible for students who take such courses to complete their senior high school unit requirements by correspondence and thus receive senior high school diplomas. This is in line with the present systems of England and Germany, where certain hours of compulsory education are given in the factory for workers under eighteen.

Thus by pushing up the industrial education of working young people, the standard of Japanese industry can be raised and at the same time young people in general

can obtain hope and joy. Surely this will be a decisive factor for Japan's future in the world of international trade.

V. Raising the Standard of Compulsory Education

In order to improve the content of courses, promote moral education, and give greater emphasis to scientific technical courses, it is necessary to discontinue the overcrowded conditions existing in classrooms, and organize classes of normal size. At present 140,000 classes in elementary and junior high school have more than 50 desks. The present plan calls for reducing classes to fifty or less in two years in junior high schools, and in five years in elementary schools.

The size of the class has a close relationship with the number of available teachers. In 1958 there will be a decrease in the number of junior high students by about 500,000, which means there will be a surplus of 10,000 teachers. These teachers should not be discharged but rather use to reduce the size of classes in other schools.

Contrary to the situation in junior high schools, the number of students in elementary schools will increase by about 500,000, calling for an increase of about 10,000 teachers. Both in primary and high schools the peak in student load appears in 1958 after which time it will level off until a second peak is reached in 1961. This fact would seem to indicate that the standard of compulsory education and the normalization of class load can be accomplished without additional financial expenditure to take care of the peak years.

But the over-crowded classroom situation is another problem. Since it calls for multiplying classes, additional classrooms must be built. And of course there is the need for more teachers. We estimate that 20,000 new

classrooms and as many new teachers will be required. This requires quite a large sum of money if it is done at once. Thus it seems impossible with the poor resources available to change the overcrowded conditions immediately. Instead it is the present plan to decrease the number of students per class gradually, taking advantage of the gradual decrease in the number of students over the next year or two. This will eliminate the need to spend money not in the present national budget.

However this is not a matter of the national budget alone. It is said that the reduction in class load is being hindered in local areas due to a lack of funds. Nineteen prefectures are reported to have rehabilitation organizations receiving help under the law established to help reestablish local finances. In these prefectures a decrease in the number of teachers is being considered deliberately. At present the law has only a vague reference as to the standard number of teachers required in the district and there is no guarantee that a standard number will be retained. Strong objection is being raised by groups related to educational administration which say that unless a standard number of teachers is maintained they will be unable to maintain the standard of compulsory education. But to secure a standard number of teachers there must be additional financial backing. Without money teachers cannot be hired and the national plan will be as ineffective as the picture of a pudding. Of the salary fund for teachers in local districts, half comes from the national government based on the Compulsory Education National Subsidy Law and the other half comes from the local government. This latter half is raised under the Local Transfer Tax System. But as the basis for estimating the amount of the salary fund in the Local Transfer Tax System Law is not clear this often causes difficulty in securing the half of the fund to be furnished by the

local government. In order to rationalize the procedure, it is necessary to establish a standard number of teachers in local districts.

From the above standpoint the Ministry of Education drafted a law "Concerning the Standard Number of Teachers and of Class Organization in Public Compulsory Education School." This law was presented to the 28th ordinary Diet for the purpose of maintaining the raising the standard of compulsory education. Much is expected from the passage of this bill in carrying out this objective,

V. The Establishment of Order in Educational Administration

It is needless to say that a school has a legal character and should not deviate from its own educational aim in management and administration. School management and its educational administration, therefore, are regulated in many points by national law and by local regulations at the same time. This is in order to prevent the school from being disturbed by the interest of some individual or profit organization. In order to manage and administer schools so that children and students may be brought up correctly and healthily, every organization or group or individual must understand the aim of school education well and behave correctly.

But in today's Japan this kind of order is apt to be disturbed. As you know, the order of school administration and of schools is the foundation of school education and true education cannot be found where there is not such order. You know how society falls, how a nation collapses, and how households disperse when they lose this order. It is the teaching of history that education is no exception to this rule.

As stated before, education in Japan is gradually com-

ing back to the old normal road through the thorny path after the defeat of the war. But I must say that it is a great misfortune to the Japanese in general that the order of our national education is being disturbed by a special Teachers' Union in almost every case. This Japanese Teachers' Union was formed after World War II and it did many good things concerning the betterment of teachers' living standards. But recently this union intervenes in school administration too much and is making strong opposition to every administrative procedure of the government and of the local authorities in spite of the fact that those authorities have been given the right to establish those procedures. To deny the authority of the responsible organization and say "power only can decide which is legal or illegal" is an attitude which can not be permitted in a constitutional state.

The Union opposes everything. It opposes the way of promoting science technique planned by science specialists; it fights against the approved system of textbooks; and is now fighting the efficiency rating system. The union opposes every measure taken or planned by the government whose right to take such measures is guaranteed by national law. The union tries to hinder the measures by the united power of the members. It appears that the union tries to destroy every attempt in the field of education which is not within their own ideology. The union tries to get the leadership in educational administration and to take over the management of schools by all means. This effort to try to control all authorized school education under the leadership of a certain teachers' union is very strange and has no precedent in the history of world education.

It is a sad thing for us Japanese that teachers, who are supposed to teach children to obey the law and to keep the order in society, are engaging in activities which lead

to the negation of the law and to the ignorance of social order. The greatest tragedy in Japan today is that no firm order is found in educational administration and the confusion is always caused by the hand of the Union.

The primary object of the Teachers' Union should be to elevate the working standard of teachers, raise salaries and shorten work hours, and as such, it was authorized by the law. It has no right to interfere with school administration. Those who are to participate in school administration are principals, education committees and teachers in school activities. The union and members of a union are not to interfere with school administration. The union of this country does not understand this, it seems.

We hope earnestly that order will be established in school and that school management will be obtained by a responsible hand taking the school administration and having rejected outside power from any group. Thus, and only thus, can the hope for the bright future of our school education be realized.

CHAPTER 3

POLITICS IN JAPAN

Tomio Muto

The General Election and the Political Climate

The House of Representatives was dissolved on April 25, 1958 and the general election took place on May 22. The results are as follow :

Parties	Votes	Percentage	Members elected
Liberal-Democrat	22,976,830	57.8	287 (290)
Socialist	13,093,384	32.9	166 (158)
Communist	1,012,036	2.6	1 (2)
Minor parties	287,990	0.7	1 (0)
Independent	2,380,796	6.0	12 (2)
Total	39,751,636	100.0	476

(Figures in parentheses indicate seats held in the last Diet totalling 467 with 15 vacancies)

This list shows that the Liberal-Democrats lost three seats while the Socialists gained eight seats. However, as eleven of those independents joined the former after the election, the Conservative Party has 298 seats. The Socialists, on the other hand, obtained one new member, so their actual number is 167. The Communists lost one seat while they obtained more than one million votes, which is about 40% more than the Party had in the preceding election held in February 1953. At that time the Communists received 733,120 votes.

Generally speaking, the result of this election shows that more than one-third of the people support the Socialist Party, making it impossible for the Conservative Government to take initiative in amending the peace Constitution

and for lawfully rearming Japan. Also it indicates that the majority of people are for the pro-America policy of the Conservative Government.

This is a superficial view of the results of the general election, because voting is not necessarily influenced by the policies each party advocates. Some voters are influenced by their personal relations—kinship or other wise with a candidate; some by their personal or local interest which a candidate will bring them or has brought them; some by their mere sympathy for a candidate; and some by their respect or trust for a candidate, no matter what party he belongs to. What is worse than these cases is that some are bribed to vote for a candidate, and others, being ignorant of what an election is, vote at random. Especially in the case of the Conservative Party, it is the so-called “Jiban” (foothold) that tells. A politician, who often visits his electorate, who works hard to solve local and personal problems, who entertains cordially the inhabitants when they come to Tokyo, and who supports financially or politically local bosses, can make a strong “Jiban” in his electorate. He does this usually and thus fortifies his foothold so he can win when a general election is held. In such a case a party or a policy has little influence upon the voters. Later his personal connection with the people of his electorate is turned into votes.

Most of the votes the Liberal-Democratic Party obtained belong to this category. Therefore the majority of the votes cannot show the majority opinion of the people.

In the case of the Socialist Party, more than half of the votes it won are from the labour-organizations of which the General Council of Trade Unions (Sōhyō) is most influential. This is why the Socialist Party is criticized by journalists and political commentators for being too dependent upon Sōhyō. The opposition to rearmament, to pro-American policy and the support for neutral diplomacy or

pro-Red-China policy are made manifest by these votes.

More than one third of the votes of the Socialist Party may be from the so-called intelligentsia. In 1956, the Right Socialists and Left Socialist were merged into the present Socialist Party. In the election held in 1955, the former obtained 5,129,590 votes while the latter obtained 5,682,987 votes. The Leftists depended upon Sōhyō or other labour-organizations while the Rightists were influential among intellectuals, most of their leaders being Christian statesmen.

Therefore in this election many intellectual people supported the right-wing Socialist politicians.

In the votes the Conservative Party and Socialist Party won, there are so-called fluctuating votes. In fact these votes had the function of giving the last touch to the formulation of public opinion. Nobody knows exactly the percentage of these votes among the total votes. They can be roughly estimated as 20%. Twenty percent of the voters make honest judgement and use their right according to the basic principles of democracy, and perform the role of "casting a vote" in formulating the climate of opinion. City areas have more fluctuation of votes than rural areas. This is especially true in Tokyo. The list below will explain this fact and show how the citizens of Tokyo are for the Socialist Party and how they are for peace and disarmament:

The Percentage of Voters

General Election	Conservative	Progressive (Socialist and Communist)
1952 Oct.	56.3%	38.7%
1953 April	56.7%	40.2%
1955 Feb.	55.1%	36.6%
1958 May	46.1%	46.3%
	(Liberal-Democrats 12 seats)	
	(Socialists 15 seats)	

The Communist Party put forward 114 candidates in all, with one candidate in almost each electorate. However, they won only one seat in the Diet. This fact shows that the Japanese people do not wish to send Communist politicians to the Lower House. Since they got about one million votes, the Party-members can be estimated at 150—200,000. The Communist organization is very solid. If we mention a political party in the strict sense of the word, the Communist Party may be the sole political party in Japan. This means that the Liberal-Democrat Party is merely an aggregation of politicians and local bosses and has no solid organization among the people at large. The Socialist Party consists of those politicians wire-roped by labour unions and of people whose votes are said to be fluctuating.

The real influence of the Communist Party is not made manifest in the general election. However, if there should be such a great international emergency that would shock Japan, its latent force will become active and exercise not a little influence upon the politics of Japan.

Christian Statesman

Eighteen Christians became members of the Diet through the general election. Twelve of them belong to the Socialist Party while six are Liberal-Democrats. New faces are two. It is remarkable that Rev. Kaniichi Nishimura, pastor of the Katada Church in Shiga Prefecture became a Socialist member of the Lower House. By the way, most Socialist Christian statesmen are rightists. For instance, Mr. Komakichi Matsuoka (ex-Speaker of the Lower House), Mr. Tetsu Katayama (ex-Premier), Mr. Motojiro Sugiyama (ex-Speaker of the Lower House), Mr. Jotaro Kawakami (ex-president of the Right Socialist Party), while Mr. Tamotsu Hasegawa is leftist. Mr. Tokutaro Kitamura

and and Mr. Junzo Sasamori of the Liberal-Democrat Party are noted Christian statesmen. Mr. Jiro Hoshijima, Speaker of the House is also a Christian.

Christian statesman are described as being honest and sincere. Whether they belong to the Conservative Party or the Socialist Party, they make the conscience of Japanese politics.

Can Christian statesmen then be organized into one party called the Japan Christian Party? It is possible. However, without funds earmarked for the use of Christian politics, such a party can hardly be organized. Ideology, principles and policies based on the Christian spirit can easily be established. However, a fund is necessary to start such a movement as organizing a Christian political party. It belongs to the problem of the future, because the number of Christians in Japan is as yet insufficient for supporting a political party. Our vision is that Christian statesmen belonging to a Christian Party gather in a room in the House and offer prayer just before the session is opened. What if we could, while passing by their room, hear hymns sung by these statesmen!

The Difference between the Two Parties

The difference between the policies of the both parties was less sharp in this recent election. Both propagandized about social-security. Both laid emphasis on the minimum wage system. The conspicuous difference is in the rearmament and in the diplomatic policy toward Red China and America. The Liberal-Democrats did not push forward the rearmament policy this time while the Socialists insisted on preserving the Ninth Article of the Constitution which provides that Japan should renounce war and should not rearm. The Socialist Party emphasized that Japan should recognize Red China and thus improve trade relation with

her. The Tories supported the existing foreign policy concerning America, Red China and Soviet Russia.

Two weeks before election day, the Red China Government cancelled all the treaties and contracts between the Japanese Trade Missions and Red China Government. The reason for cancelling them was that, although a Japanese young man despoiled a Red China flag at Nagasaki a month before, the Japanese Government did not take measures to punish him. This was said to be an insult to Red China. Rumours said that Red China had intended by this act to injure the Liberal-Democrat candidates and hinder their campaign. However, the Tories took advantage of this blow. During the campaign, almost all the candidates of the Liberal-Democrat Party accused Red China of meddling in this way in the internal affairs of Japan.

On the other hand the Socialists criticized the Tory Government for its diplomacy toward Red China and its one-sided dependence upon America, thus arousing antipathy toward the Tories among those concerned with Red China trade.

The effect on either side seems to have been plus-minus-zero, because the result of the election does not indicate much difference from what was shown in the previous election.

Things to Come

The most serious problem confronting Japan is its rearmament. She has already been rearmed to some extent. However, the Government did it by ignoring the Ninth Article of the Constitution which prohibits her from being rearmed. The Conservatives say that Japan has been rearmed for the sake of her own defense and that this is not against the provision of the Constitution. However, this is a subterfuge.

To recognize the illegitimate child—"Jieitai" (Self-Defense Force)—as lawful and to bring it up to a strong army, navy and air-force, amendment of the Constitution is an urgent matter. The Liberal-Democrat Party will do their best to set up a smaller constituencies system under which they expect to get through the next general election more than two-thirds of the seats in the Lower House. By getting more than two-thirds of the seats, they can initiate amendment of the Constitution and put it to a plebiscite. Against this policy, the Socialists will continue their struggle. Thus the smaller constituencies system will be the point at issue before the amendment of the Constitution becomes the subject of debate in the House.

The Second Kishi Cabinet

The second Kishi Cabinet was formed on June 12, 1958. Its members are representatives of both Japanese capitalism and bureaucracy. The former will exercise influence upon financial and industrial circles and provide political funds for Kishi and his party, while the latter, being ex-officials of the government, will efficiently put the party's policies into practice.

This Government will try more ardently than ever to promote friendly relations with the United States and strengthen the one-sided dependence on America. Also it will take more radical steps than ever to suppress the Communists' activity. As there is no specified legislation to prohibit communism, the government will not fail to take advantage of any opportunities whatever to arrest communist leaders, applying the existing laws and ordinances to any cases which can be regarded as criminal, even sometimes distorting the purpose and the meaning of such laws and ordinances. Toward the Socialists, the Tory Government will take two attitudes.

Toward the leftists, especially to Sōhyō and the Japan Teachers Union (Nikkyōso) the government will become aggressive. It will take measures to attack and oppress them. Toward the rightists, the Government will take a compromising or appeasing attitude. So that there may take place a split among the Socialists.

Possibility of the Third Party

The formation of the second Kishi Cabinet seems to have stabilized the political situation. However, there still remain symptoms of future confusion. The Liberal Democrat Party, which was formed in 1956, through the amalgamation of two parties, consists of various groups or "Habatsu." Each group has its bosses and leaders, with some thirty, forty or fifty followers. The second Kishi Cabinet succeeded to some extent in excluding from the Government those who belong to other groups than Kishi's. Yet the influence of other groups among the Tories cannot be ignored. Though called "Conservative," the Liberal-Democrat Party contains those statesmen who think that Japan ought to recognize Red China and enlarge the amount of trade with Communist states. Such politicians are inclined to advocate neutrality policy, while maintaining friendly relation with America. Therefore in time of political confusion, there may be some possibility of these people being combined with some of the rightists of the Socialist Party.

On the other hand, the Socialist Party has within itself several factors which may cause a future split. Is the Socialist Party a "class party" or "people's party"? This question is often raised about this Party. The leftists tend to consider it a political party for laboures. The rightists wish it to be a political party for the people. This difference in the way of thinking is the main factor making for its possible division. Many intellectuals, who have voted

for the Tories, say that if the rightists of the Socialist Party becomes an independent party, they are willing to support it. Such people detest the Socialists because they became a puppet of the Sōhyō and other leftwing labour unions.

There is another factor concerning the split of the Conservative Party. That is the problem of moralization of politics. Most of the Tories spend not a little money for their political activities, more than three times, no, more than ten times, the salary they get. From where do they get the money? If not through bribery, through some measures akin to bribery, they may get their political fund. This is the original sin of the Tories, and here is the cause of their trespasses. To cleanse political circles, statesmen are required to be free from bribery or anything akin to bribery. This is the voice of many people. The moral elements of the Tories must leave their party if they wish to heed this voice.

These three factors—groups among the Tories, the possibility of a split of the Socialists, and the people's demand for moralization of politics, may work together to produce a Third Party, when an emergency takes place concerning serious home affairs or diplomacy.

Then what shall Christians do in politics now and in future? Listen to the whisper of the Spirit and act according to what the Lord bids us do. In any case the authority is in the Bible.

II THE CHRISTIAN MOVEMENT

CHAPTER 4

CHRISTIAN PUBLICATIONS

Norie Akiyama

General Outlook

Publications in general, with special attention to the Christian enterprise :

Japan ranks high among the countries of the world in the number of books and magazines published. In fact, Japan has more publishers, and the amount of printed matter produced is greater, than any other nation in the world.

This indicates what ravenous readers the Japanese people are. It also suggests the importance and effectiveness of proclaiming the Gospel through the printed word. In this regard, Japanese Christians are heartened by the fact that Churches abroad have recognized this importance and are supporting literature production as an instrument of evangelism.

The publishing field in Japan faces some serious problems, however. First there is the fact that publishing houses generally are small and financially unstable. Overproduction is a frequent consequence of this condition. These faults are complicated by an inadequate and unreliable system of distribution and sales.

The need to make profits has led to the use of advertising and mass communications media to promote books without merit, meanwhile suppressing good literature for

the lack of a promising market. Those who want to produce better literature find the cost of advertizing in the daily press forbiddingly high. For instance, approximately $4\frac{1}{2}$ column inches of space on the front page of the *Asahi Shimbun* costs Y140,000 (\$400 US).

Christian publishing firms find themselves plagued by all these problems. They also have some that are uniquely their own. For one thing, their potential reading public, although susceptible of some increase, is much more limited. Readers are few in number and most of them are young and poor (58% are students between the ages of 20-29; many of the rest are underpaid ministers). In addition, Christian publishers have lacked aggressiveness in encouraging Christian lay people to read their products. Further complications arise in the lack of an established marketing system and the fact that sales never rise high enough to make cost reduction really possible.

The postwar period has been one of wild fluctuation in the publishing field. When the Pacific War ended, Japanese were given freedom of speech, religion and press. Because of this, people flocked to establish publishing houses. At the same time, every one wanted to know about Christianity, a demand which every new publisher sought to satisfy by publishing articles on the Christian religion.

Some of these new publishing firms turned out nothing but Christian material. In 1950 there were 239 Japanese publishing firms that brought out more than one publication dealing with Christianity. In all, 839 separate pieces of such literature were published (see Figure I).

At that time, economic conditions took a turn for the worse. Inflation pushed small publishers back against the wall. All publishers were panic-stricken by the chaos among the distributors. Many firms failed.

After the peak year of 1950 there followed an abrupt

decline. This brought forth a period of readjustment and consolidation. Where formerly there had been 3,000 publishers, only 1,300 survived. Many Christian publishers went out of business. Other firms ceased to produce Christian matter because there was no longer any profit in it. This decline in things Christian marks the end of the postwar popularity of the Christian religion. From 1950 on, Christianity became once more the work of the Church and less a cultural phenomenon of the victorious occupation powers. Only the best organized Christian publishing firms survived and they were exceedingly few.

If independent Christian publishers one after the other have succumbed to bankruptcy, such is not the case with the publishing departments of the various denominational groups. Subsidized from abroad, they have grown by leaps and bounds (see Figure I). The publications of the denomination or mission board-related firms include several books, but the greater part of their output may be described as evangelistic pamphlets or sectarian tracts. The distribution of such materials is limited largely to people within each particular denomination. They are not publishers who distribute throughout Japan by means of established trade outlets.

Only 15 publishing houses in Japan issued more than five new Christian books in 1957. Of these, 10 had denominational relations, three were secular firms, and only two were independent Christian firms operating without foreign subsidy (Figures II & III).

Christian Publications during 1957

According to the publication list issued in 1957 by the Christian Publishers' Association, there were 290 separate pieces of material published during the 12 month period from October 1956 to September 1957. This includes both

tracts and pamphlets and indicates an increase of 57 items over the previous year. Figures II and III show that evangelistic books, tracts and pamphlets and devotional brochures have been produced in numbers greater than last year. This indicates the increased activity of the mission boards in this sphere. The charts explain the various kinds of publications, but it should be noted that Bibles, hymnals and books in braille are not included.

The following is a compilation of publications produced in 1957:

1. Reference Works and Anthologies.

Concordance	Shinkyō (Protes-tant) Publishers
The Christian Year Book	The Christian Press
Complete Works of Albert Schweitzer	Hakusei-sha

2. Commentaries.

Commentary on Colloquial Old Testament	United Church
Old Testament Commentary, 6 volumes.	Shinkyō
Short Commentary on the Epis- tle to the Hebrews, by Haruyoshi Kondo.	Shinkyō
Introduction to the Epistle to the Hebrews, by Hideyasu Nakagawa.	Sōbun-sha

3. Theology.

Origins of Christianity, vol. I, by Shōgo Yamaya.	Shinkyō
Eternity (tsl. of Eternal Hope) by Emil Brunner.	Shinkyō
I Believe in the Holy Spirit, by Fredrik Vislöff.	Luthern Lit. Society
Christian Classics Series,	NCC Lit. Commission

- | | |
|---|----------------------|
| # 2, Ecumenical Creeds, vol. 11 | Shinkyō |
| # 7, Early Works of Luther | Shinkyō |
| 4. Bible. | |
| Colloquial Pulpit Bible | Japan Bible Society |
| Introduction to the New Testament,
by Goro Maeda. | Iwanami Publishers |
| 5. Current Thought. | |
| Christianity and Modern Japan :
1912-1957 | Sōbun-sha |
| 6. History. | |
| Complete History of Christianity,
by Young. | Bible Library |
| (one vol., "Christianity in
Japan," is written in English) | |
| The Dead Sea Scrolls,
by M. Allegro. | Misuzu Book Store |
| 7. Biography. | |
| The Life and Ministry of Jesus,
by Vincent Taylor. | Kyō Bun Kwan |
| Junetaru Miyagawa.
by Kei Takahashi. | Hiei Book Store |
| 8. Sermons. | |
| Where Hypocrites Come Forth,
by Zenta Watanabe | Kankō-kai |
| 9. Evangelistic Literature. | |
| Lift Up Your Heads,
by O. J. Smith. | Word of Life Press |
| Your Prayers Are Answered,
edited by Tomio Muto. | Kyō Bun Kwan |
| 10. Devotional Literature. | |
| Daily Victory,
by E. Stanley Jones. | Jordan Press |
| People Around the Cross,
by A. C. Oldsen. | Lutheran Lt. Society |

11. Belles-Lettres.
 The Holy War,
 by John Bunyan. Shinkyō
 The Woman Remains,
 by Teruko Kambe. YMCA Press
 The Anxiety and Suffering of
 Modern Man,
 by Junichiro Sako. YMCA Press
12. Childrens' Literature.
 Young Boys' and Girls' Bible
 Series, 20 vols. NCC Shinkyō
13. Education.
 Handbook for Church School
 Teachers, United Church
 The Christian Kindergarten,
 by M. Mensing. Concordia
14. Music.
 Songs for Mothers and Child-
 ren, by Fröbel. United Church
15. Hymns.
 Hymns in English and German Kyo Bun Kwan
16. Braille.
 Commentary on the Colloquial New Testament,
 edited by United Church Publishing Dept.,
 published by Japan Council of Evangelism
 for the Blind

Figure I. PUBLISHERS OF CHRISTIAN LITERATURE

	1945	1950	1957
TOTAL NUMBER OF PUBLISHERS	170	3, 000*	1, 300*
PUBLISHERS WITH MORE THAN ONE CHRISTIAN PUBLICATION	2	239	70
PUBLISHERS WITH MORE THAN FIVE CHRISTIAN PUBLICATIONS	0	30	15
INDEPENDENT, NON-DENOMINATIONAL CHRISTIAN PUBLISHERS		15	2
DENOMINATIONAL OR MISSION RELATED PUBLISHERS		4	10
SECULAR PUBLISHERS OF CHRISTIAN LITERATURE		11	3

* APPROXIMATE FIGURES

**Figure II. CHRISTIAN PUBLICATIONS (1)
Oct. 1956—Sept. 1957**

PUBLISHER	STATUS	ISSUES	REMARKS
SHINKYO (PROTESTANT) SHUPPANSHA	I	45	THEOLOGY 12; CHILDREN'S BOOKS-14
UNITED CHURCH OF CHRIST PUBLICATION DEPARTMENT	DM	24	EVANGELISTIC-8; DEVOTIONAL-5
WORD OF LIFE	DM	17	EVANGELISTIC-10; DEVOTIONAL-5

HAKUSUI-SHA	S	14	COLLECTED WORKS OF SCHWEITZER-13
NCC LITERATURE COMMISSION	DM	11	DEVOTIONAL-10
LUTHERAN PUBLI- CATION ASSOC. (SEIBUN-SHA)	DM	7	CHILDRENS' BOOKS-2
CONCORDIA	DM	7	EDUCATION-4
KYO BUN KWAN (C. L. S.)	I	7	BIOGRAPHY-2
YMCA	DM	7	BELLES-LETTRES -2; HISTORY-2; EDUCATION-2
JORDAN	DM	6	DEVOTIONAL-4
BIBLE LIBRARY	DM	6	HISTORY-2; DE- VOTIONAL-2
GENDAI BUNGEI- SHA	S	6	BELLES-LETTRES -4
KWASSUI-SHA	DM	5	SERMON BOOKS -2
CHRISTIAN LITERA- TURE CRUSADE	DM	5	BIOGRAPHY-2
SŌBUN-SHA	S	5	CURRENT THOUGHT-4
55 OTHER PUBLISHERS		118	
TOTAL		290	

(I) Independent Christian publisher ; (DM) Denomination or
Mission-Related publisher ; (S) Secular publisher

Figure III. CHRISTIAN PUBLICATIONS (2)
Oct. 1956—Sept. 1957

CLASSIFICATION	ISSUED	PREVIOUS YEAR	CHANGE	REMARKS (LARGEST PRODUCER)
DICTIONARIES & COLLECTED WORKS	18	8	+10	Hakusui-sha 13
THEOLOGY	18	24	—6	Shinkyo Shuppan-sha 12
BIBLICAL INTRODUCTIONS	7	9	—2	United Church 12
COMMENTARIES	22	15	+7	Shinkyo 11
CURRENT THOUGHT	24	20	+4	Sōbun-sha 4
HISTORY	10	3	+7	Bible Librury 2
BIOGRAPHY	8	23	—15	Kyo Bun KWAN 3
SERMON BOOKS	4	5	—1	Kwassui-sha 2
EVANGELISTIC LITERATURE	40	17	+23	United Church 8
TRACTS	37	15	+22	Jordan, NCC, } Word of Life } —each 10
DEVOTIONAL LITERATURE	45	25	+20	NCC Lit. Com- mission 10
BELLES-LETTRES	16	9	+7	Gendai Bungei- sha 4
CHILDRENS' LITERATURE	25	29	—4	Shinkyo 14
EDUCATION	9	15	—6	Concordia 4
MUSIC & ART	7	16	—9	United Church 2
TOTAL	290	233	+57	

NCC Literature Commission Trends

During 1957, the third year of the NCC Literature Commission's five year program of publication focussing in the celebration of the 100th anniversary of Japanese Protestantism, the Commission began to compile the great **Centennial Dictionary of Christianity**. Although many other centennial publishing projects have been undertaken, this is the largest. The new dictionary will come off the presses early in 1960, it is believed.

Akira Ebisawa's **History of Protestant Christianity in Japan** and Michio Takeya's **One Hundred Years' Christian Growth in Pictures** will appear in the fall of 1958. The **Concordance to the Colloquial Bible**, which has been four years in preparation, will come out in the spring of 1959. Through special effort the **Dictionary of Church Terminology**, utilizing English, romanized Japanese, and the ideographs, will be ready for the 14th World Christian Education and Sunday School Convention to be held in Tokyo during the summer of 1958.

"World Christian Books" in Japanese translation are being produced by the Literature Commission in collaboration with the Publishing Department of the United Church of Christ in Japan. Six volumes already have appeared. The **Young Boys' and Girls' Bible Story Series** of 20 volumes is now on the market. It is a joint production of the Commission and the Shinkyō Shuppan-sha.

The NCC Literature Commission has also engaged in the following activities:

A. The third annual "Training School for Writers of Christian Literature" was held at Karuizawa from August 1-3, 1957.

B. The sixth annual "Christian Short Story Contest" was held in late 1957. First prize was awarded to Mr. Shunsaku Shiba of Kyoto for his story entitled, "Kisaku

and His Son.”

C. The fifth annual observance of “Christian Literature Week” was carried out from October 21 through November 10, 1957. Both the Christian Writers’ Association and the Christian Publishers’ Association cooperated with the Literature Commission in the promotion of this project. The 1957 theme was, “Women, Let Your Reading Nourish Your Souls!” Public lectures were held in Japan’s three largest cities, Tokyo, Osaka and Nagoya. Mrs. Yoko Matsuoka and Mr. Teruko Kambe gave public lectures to more than 400 women at the Tokyo YWCA. The Vienna International Grand Prix motion picture, “With Sis,” was another feature of the evening’s program. The Nagoya and Osaka lectures were given by the Rev. Norimichi Ebizawa and Professor Bunnosuke Sekine.

D. The editors of 20 Christian journals met together for the first time in Japanese Christian history on December 4, 1957. This epochal gathering took place at the Christian Center in Tokyo under the auspices of the NCC Literature Commission.

Trends Within the Christian Publishers’ Association

The difficulties of publication in Japan already have been made clear. In order to improve these conditions the Christian Publishers’ Association has undertaken the following program:

A. To introduce publications widely; recommend good books; and to provide people with reading guides.

B. To increase the market by strengthening sales methods and by creating consumer interest.

C. To cut advertizing costs by establishing a joint system of advertizement.

In order to achieve these goals, the Christian Publishers’ Association has launched a new magazine entitled, “Kōbun”

(Literature Promotion). By means of this monthly review journal, which first appeared in June 1957, readers, book-sellers and publishers have been brought closer together. It even has served to stimulate the publishers themselves to greater industry. For instance, the Publishers' Association, which has existed for several years, was inspired to hold its first conference during August of 1957 at Karuizawa. It will be an annual affair from now on.

Opportunity to exchange views and experiences with a Christian publisher from abroad came in the fall of 1957 when A. F. Melzler of the Mennonite Publishing House in the U. S. visited this country.

A major concern of the Publishers was discovery of a means of achieving greater cooperation between denomination or mission-related publishing firms and the independent publishers. The difficulty arises from the ability of publishers receiving subsidy to be relatively indifferent to the need for profit. Compared to their products, the books produced by independent publishers are bound to appear expensive. To this may be added the problem of the agreed cost-retail price ratio. In Japan at the present time, publishing costs must be figured at from 50-55% of the first edition retail price. Prior to the Pacific War it was only 35-40%. (Mr. Melzler said this ratio is only 30% in the U. S.)

Another aspect of this problem arises in regard to distribution. Independent publishers must sell through established agencies at the agreed price. However, denominational or Board-related publishing firms usually do not retail through regular commercial channels. Rather they sell directly through churches and pastors; and not infrequently they discount even their unreasonably low list prices.

It seems imperative for the health of Christian publishing firms and their greater effectiveness both in immediate

and long-range efforts to spread the Gospel to unify the activities and goals of these two groups through mutual understanding and cooperation.

The General Prospect

The Fourteenth World Convention on Christian Education will be held in Tokyo during the summer of 1958. Following that convention will be the East Asia Christian Literature Conference. Then the 100th anniversary of Protestantism in Japan will be observed in 1959. To take part in these important functions the NCC Literature Commission and the Christian publishing firms have planned many enterprises and preparations already are under way. The field of Christian publication surely has a glorious future ahead. If steadily and wisely strengthened the publishers will be able to contribute much to the growth of the Christian Church, especially during this centenary period

CHAPTER 5

CHRISTIAN SOCIAL WORK

By Shiro Abe

In the past few years, several ministers belonging to the United Church of Christ in Japan have occasionally raised some fundamental questions concerning Christian social work. The questions are as follows:

(1) Does social work really function as a helpful medium for Christian evangelism?

(2) What is the theological foundation for a church's social work?

(3) Why do some social workers who are not directly affiliated with a church call their work "Christian" social work?

(4) What form is most desirable for a church's social work?

There are no conclusive answers from among the leading Christian social workers to these questions, but the young social workers are earnestly seeking for solutions. These questions mentioned above are not only the basic problems of social work, but also are closely concerned with theological concepts. Therefore, it is not so easy for us to find the answers to these questions. Such questions are raised again and again, and the fundamental problems still exist for Christian social work in Japan.

The questions, however, are concerned only with the United Church of Christ. In other denominations, these problems seem to have been solved already. For instance, in the cases of the Anglican Episcopal, Lutheran and Baptist churches, social work is included in the church system, whereas in the United Church they are not directly con-

nected with social work. In the case of the United Church financial aid is not often given to social work and most of the social work institutions have been established by direct connection with a church as the result of either the believers' individual efforts or of missionaries' activities. Besides, ministers in charge of social work institutions are not officially qualified as administrators like those at Christian schools. Representatives of social work institutions also are not permitted to be delegates to the United Church's General Conference and its district conferences. In view of these facts, it is undeniable that the connection of social work institutions with the United Church is much less close than that of the Anglican Episcopal Church in Japan.

However, the reason for discussing the relationship of social work to the church lies in not merely their financial connection nor the problems of church systems. The problem exists rather in what the status of social work should be. In olden days charity work was done voluntarily by either individuals or groups. But today, based upon the concept of the common responsibility of society for solving every social problem, national responsibility for social welfare is being strongly emphasized. In recent years in Japan several laws concerning social welfare have been enacted and the social security system also has gradually been completed. This means that the center of social work has been shifted from a voluntary basis to public responsibility. For example, all social work institutions, including Christian institutions, are being subsidized by the government. Therefore, it seems difficult for Christian social workers to know what makes Christian social work characteristic. That is to say, as the connection of social work with the church is lessened and relations with the government become closer, what should the status of Christian social work be? This problem, as an interdeno-

minational issue, was discussed at various meetings and conferences in 1957.

In several discussions made in regard to Christian social work, the following three ways were especially pointed out as possible alternatives for Christian social work:

(1) *To perform on auxiliary role for public social work.* For example, in the case of lepers the government supplies them with a 200,000 yen annual per capita subsidy according to the Social Security System. They are under comparatively fortunate circumstances. Therefore, Mission to Lepers merely assists some leprasariums, which are not under governmental protection, or gives the patients spiritual help. It does not supply the lepers' houses or the patients with any direct financial help.

(2) *Within the limits of its conditions and funds, based upon profound Christian love, to take the lead in developing scientific treatment and management techniques.* Today most of the Christian institutions are going in this direction and trying to do their best in supplying patients with the kind of spiritual and intellectual treatment that cannot be performed by public social work.

(3) *By developing new fields of work which are not reached either by the government or public social work.* This is an extremely difficult task for Christian social work with its limited funds. However, among many Christian social workers, there is a rising interest and a will to cooperate in undertaking such experimental tasks. Some people are strongly emphasizing that even financial aid from the churches in America should be used for promoting such experimental work.

However, it seems very hard for Christian social work to develop unless the problems are given a theological basis, as discussed by some ministers of the United Church. A correct direction to Christian social work would be suggested by an examination of its theological basis and by

exploring its social scientific aspect in connection with the social practice of the church.

Now the movements of Christian social work in 1957 can be seen from several points of view.

(1) Regarding the relationship between church and social work, there still remain several problems to be studied theoretically and theologically. Mutual understanding and cooperation seems to have increased. The United Church appealed to every church to be interested in and to support social work by setting up a "Social Work Sunday" last December. The social committee of the Tokyo District Conference of the United Church holds social work seminars from time to time. In Osaka, church workers and Christian social workers jointly hold retreats sometimes and are strengthening their mutual understanding. In the East Shonan Area, namely Miura Peninsula, some twenty churches and social work institutions including two missionaries have meetings regularly. Ministers visit these institutions. On "Social Work Sunday" the pulpits were open to social workers. Thus cooperation is being established. Even some ministers and laymen not affiliated with the United Church also are included in this cooperative group. In this area, a joint meeting will be held soon to awake the member's interest in social work as well as their willingness to support the social work institutions. Japan Church World Service has twice invited many church women to see Christian social work institutions in Tokyo. On the basis of mutual respect and understanding as to their respective missions, the churches and the social work institutions are hand in hand moving toward a better cooperative order.

(2) The French government requested our government to recommend four representative Japanese social workers of the past 150 years, who had earned great merit for their services to be included among the biographies of

great social workers of the world. Four were recommended: Juji Ishii, Gumpei Yamamuro, Kosuke Tomeoka and Takeo Iwahashi. Notice that these four persons were all devout Christians! This fact reminds us that most of those who established the foundation of social work in modern Japan were Christians and Christian social work has been functioning as a generating power to develop all social work in Japan. In public social work as well as in voluntary social work we can find many Christian workers as respected leaders. Christian social work is also performing the leading role among many institutions of this kind.

(3) It was a great loss for us that Mr. Takayuki Namae died last summer. He was one of the pioneers of social work in Japan, trusted and respected by many people. His death means that we lost not only one of the great social work leaders but also the foundation of the unity of the whole Christian social work in Japan which had been interdenominationally combined with the late Mr. Namae as the central figure. As for Christian social work institutions, the United Church has "the Christian Social Work Alliance" and the Anglican Episcopal Church, "The Social Work League." Liason and cooperation are being promoted in these denominations. We regret, however, that "The Christian Social Work League," the only interdenominational organization so far, has been discontinued since the death of Mr. Namae. Reestablishment of the League or a substitute organization is not yet planned.

(4) The groups which have actively worked for social welfare on an interdenominational level in 1957 are Japan Church World Service (CWS) and the Christian Children's Fund.

The activities of Japan Church World Service are especially remarkable. Many Share Our Surplus (SOS) relief materials are sent to the devastated areas and social work

institutions all over Japan. When some parts of Hokkaido and Kyushu were stricken by natural disasters, Japan Church World Service, in cooperation with the National Christian Council (NCC) and the Education Association of Christian Schools in Japan, pooled money and relief materials not only from foreign countries but also from many churches, schools and organizations in Japan. Thus mutual aid was marvelously achieved. Besides this, the other activities of CWS are of a very wide range: assisting foreign refugees to resettle in Japan, assisting Japanese migrants to foreign countries, relieving pioneer farmers by distributing livestock, aid to the physically handicapped, etc. For instance, a tape library for the blind was recently established and is achieving good results with the help of many Christian women. It is also noteworthy that a rehabilitation center for the atom bomb stricken people will soon be established as a result of the investigation in Hiroshima and Kyushu by the teams sponsored by the N. C. C. and C. W. S.

The Christian Children's Fund is an organization whose headquarters are in Richmond, Virginia, and whose purpose is to help Japanese orphans with aid sent monthly from sponsors in America. Not only monetary aid, but also the promotion of personal sharing on all levels between the sponsor and the orphan is rather the purpose of this organization. The number of Christian institutions receiving aid is 56 (8 different denominations) and 2,522 children are taken care of under this program. On the occasion of Dr. & Mrs. J. C. Clarke's visit to Japan last April, the Bott Memorial Center was dedicated in Tokyo. This institution, built in memory of missionary Bott, who greatly contributed not only to this fund but also to Christian social work in Japan, consists of a children's home and a training center for house mothers and teachers. The children's home as a model institution, uses the cottage

system. The training center is the first one of this kind in Japan for the purpose of in-service training of house mothers and teachers. The activities of these institutions are closely watched by the people.

(5) Besides this center (Bott Memorial), several institutions also were founded during 1957. For the physically handicapped, "Izumi No Ie" (House of Fountain) in Tokyo and "Bethesda Home" in Chiba were completed. It is significant that two leading Christian women are very active in promoting the work for the physically handicapped, because this kind of activity is relatively less advanced than many kinds of social work.

As for the activities for children, "Fuji Children's Home" in Shizuoka which suffered from fire last year has been rehabilitated. So far as medical work is concerned, two modern hospitals, one in Tokyo by the United Church and another in Osaka by the Southern Presbyterian Mission, have been constructed. Also St. Luke's Hospital of the Anglican Episcopal Church has been restored to the church from its use by the U.S. Armed Forces in Japan. "Shionkai Home" in Yamagata Prefecture and "Kamakura Seiyokan" in Kamakura were newly opened for old people. The United Church is planning to extend "Keiai-ryo Home" for retired ministers. The Baptist Convention is also preparing to construct an old people's home. "Aisen-ryo Home" in Saitama Prefecture is going to construct a building for retired women evangelical workers and kindergarten teachers.

(6) It is an epoch-making event that the Anti-Prostitution Law was enacted in 1957. The W.C.T.U. worked actively for this law. We must not forget that many Christian women belonging to the W.C.T.U., Y.W.C.A., etc. have made great efforts and fought for the enactment of this law. Several Christian women's organizations are seriously preparing for regenerating prostitutes after this

Law comes into force in 1958. Plans to establish institutions for such women through "the Deaconess Movement" are also being made. A camp for handicapped children was held for the first time in Tokyo by the J. C. W. S. Many Y. W. C. A.s in several cities have started to co-operate with this project. For instance, such camps will be held this year by the Y. M. C. A.s in Kobe, Osaka and Kyoto, and the Tokyo YMCA also will join next year. That the Tokyo YWCA is educating weak-minded children is also praise-worthy.

Social settlement and neighborhood houses, though they had a long history before the war, were stagnating after the war. However, the fact that this sort of work was actively restored in Tokyo, Yokohama, Osaka, Kobe, Hiroshima and Nagasaki makes the year 1957 characteristic so far as Christian social work is concerned. Few missionaries are connected with Christian social work, altho there are several Interboard Committee and Baptist missionaries directly participating in this field.

One of the outstanding recent phenomenon concerning Christian social work is that many young people and students are now interested in social work. Due to the post-war social confusion and the Communists movement most of the Christian young people and students were much concerned with political and social movements rather than with plain-looking social work. But, recently the number of young people who have gained understanding and interest in social work and volunteer to be Christian social workers has been increasing. Among Christian schools, such universities and colleges as St. Paul's, Meiji Gakuin, Doshisha and Kwansei Gakuin offer social work courses. The number of universities and colleges which have a chair of social work is increasing. Also the number of Christians who are studying at the non-Christian social work schools is increasing. There are two organi-

zations of Christian students who have interest in social work. About 50 members are enrolled in Tokyo and 30 in the Kwansai area. The Lutheran Church, the Council of Cooperation and C. W. S. are granting scholarships to these students. The Council of Cooperation and C. W. S. held a joint conference in Gotemba for these scholarship students. Fifty students attended. The United Church provides scholarships for girl students to become house mothers and teachers. Thinking that many of them will grow up to be social work leaders, we think Christian social work in Japan has very promising prospects.

Laws concerning social work are being completed gradually and public responsibility strengthened. Christian social work also should be largely reformed. This is a transition period for it. There are still many difficult problems, both theoretical and practical. Those who are concerned in Christian social work are seriously trying to overcome these difficulties and find a new way to proceed. Anxious and hopeful for the future, social workers engaged in tremendous activities during 1957.

CHAPTER 6

ACTIVITIES OF THE NCC YOUTH COMMISSION

by *Masami Mizuno*

Each denomination of the Christian Church in Japan has some type of leadership organization for the guidance of and mission to young people, which usually follows the pattern of fitting into the committee structures of each church. On the other hand, autonomous youth fellowships and movements take various forms. For example, the Japan Episcopal Church has two organizations: "The All-Japan Youth League" and "The Brotherhood of St. Andrew". The Japan Evangelical Lutheran Church has its "Luther League", the Japan Baptist Convention sponsors "The Baptist Youth Fellowship", and the Korean Church of Christ in Japan has the "Christian Endeavor". The United Church of Christ in Japan is just beginning to make plans for launching a youth movement of its own, although it has had a "Church High School Federation" in a number of places throughout the country for several years.

Each denomination usually carries a special topic or motto for the year, around which it plans its activities. In 1957 the United Church had a study program on the topic, "We are the messengers of Christ." The motto of the Japan Baptist Convention was, "Go back to the Bible," in which there were emphases upon personal evangelism ("each one bring one") and tithing.

In addition to the Church youth groups, the YMCA and YWCA have large organizations. Also, there is a "Peace Conference," of which over half the members are young Christians. This "Peace Conference" has issued a number

of statements expressing the opinions of the members about peace problems and the A-H bomb experiments.

In 1957 the concern of young Christians for other nations increased, and the desire for closer relationships with other Asian nations was strengthened. In this and in the concern for relationships beyond denominational limits, the Youth Commission of the National Christian Council has been an active force. The rest of this paper will summarize the activities of the NCC Youth Commission, and of several projects that have been closely related to that body.

The 8th All-Japan Youth Leaders' Conference

The All-Japan Youth Leaders' Conference is held every year in order to discuss and coordinate plans for each denominational youth work organization for the year. The year usually begins in April for most groups. In 1957 the meeting was held from January 30 to February 1 at the YMCA Camp-site in Manazuru, Kanagawa Prefecture, and was attended by some 40 representatives from the youth movements of five denominations or other groups. The topic of the conference was "Christ the Reconciler," which provided a base for the discussion of the Church's mission to young people in our time. The first day was spent in reports from those who had attended international youth conferences in the past year, as follows: (1) "The Christian Endeavor Conference of the Pacific Area," Mr. Moriomi Inagaki, Christian Endeavor; (2) "The Asia Women's Conference," Miss Akiko Kubota, YWCA; (3) "Churches and Youth in China," Mr. Kazumitsu Aihara, YWCA; (4) "Churches and Youth in North Europe," Mr. Shogoro Ushimaru, Lutheran Church; and (5) "The World's Student Christian Federation Central Committee Meeting," Mr. Kentaro Shiozuki, WSCF.

On the second day the conference divided into three groups with concerns for: High School Students; University Students; and Student Workers. The third day was spent in general discussion about respective plans in relation to youth evangelism for the coming year.

The 8th Japan Christian Youth Week (May 19 to 26)

This week in 1957 was used primarily to emphasize the coming Asian Youth Workers' Consultation which will be held in connection with the 14th World Convention on Christian Education in Tokyo in August, 1958. The purpose of the Consultation is to deepen mutual understanding between Church young people in Asia. The Youth Commission of the NCC made posters with programs for the week, as it has done in past years, and sent them to the headquarters of each denomination and youth organization. The content of this program was as follows:

Topic—"The Gospel is God's Power in all time and space; in past and future; East and West"

Bible verse—Romans 1:16

Motto—"Asia! One in Christ"

Purpose—That Japanese Christian young people might understand their task and responsibility for all Asia

During this youth week, each church had its own special service and program. In addition, at various places, denominations united in joint meetings. In Tokyo a youth fellowship meeting was held at the Tokyo YWCA building on May 25, and twenty-seven Asian Christian students, who were studying in Tokyo, were invited. The attendance for the evening was 120. During this program, students from Burma, Malaya, Thailand, The Philippines, Hong Kong, Formosa, Okinawa, and Korea gave reports on the general situation of the Church youth movements

in their respective churches. During the second part of program discussion groups were set up in order to make the fellowship more intimate, and to provide more opportunity for closer questions and answers.

Summer Service Projects

Ecumenical Work Camps

Ecumenical Work Camps in 1957 were held at two places for four weeks each from July 16. The first of these, made up of 18 Japanese students and 16 foreigners, was held at the Komochiyama Orphanage in Gumma Prefecture, where the campers built a dining-room, kitchen and bath-room with cement blocks for the orphanage. The second work camp was held in the coal-mining town of Arao in Kyushu, where 18 Japanese students and 8 foreigners worked to level a play-ground for an orphanage, 30 meters by 100 meters. This turned out to be a very difficult task, for the area to level consisted of a valley some 5 meters deep, and the efforts of the campers were hampered by rain. Despite these handicaps, however, a fine job was done.

The High School Students Work Camp

Two high school students work camps were held for two weeks each from July 25. The first of these was made up of 25 students, who worked at repairing the road for the Okiagedaira colony work group which is seeking to develop the resources of Hakkoda mountain in Aomori Prefecture. The group received a great deal of fine co-operation from the young pastor who had just who had just graduated from theological seminary and begun work in this community. The second camp of 22 members served by preparing the ground-work and foundation for a building, called "Hiikarino-ie", an institute for blind people, built in a field of the Hino table-land in Tokyo.

Hikarino-ie is a volunteer group, managed by Christian blind people, and the experience was a very deep one for the campers as well as for the community. As an indication of this, although half of the campers were not baptized at the time of the camp itself, a large number of them were baptized on Christmas day of that year at their respective churches.

The Youth Caravans

Two youth caravans were carried out for three weeks each from July 16. The first of these traveled through Ibaragi Prefecture, visiting some seven churches in farm areas between Nasu and Nikko. Although this was only a small group of four members, the work of the group with farm children and young people, and the witness that they made to the farm communities were very fine. The second caravan, a group of five students and three pastors, who visited seven churches in fishing and farm-villages, traveled along the mountain and seaside of the Noto peninsula. Transportation in this area, which is exposed to the strong winds of the Japan Sea, was most difficult. Most members of the caravan were young people from the city, and were deeply impressed by what they learned about farm-village life in Japan and by the difficulties of evangelism in such areas.

The Labor Seminar

The 3rd Annual Labor Seminar was held in the Kansai area for a month from July 19, attended by ten men and seven women students. The groups stayed at Osaka Jogakuin, and from there, each day, went to such factories as the Toyo Machine Co., Takeda Medicine Co., Hitachi Shipbuilding Co., Yamatogawa Dye Co., Amagasaki Electric Work Co., the Sakura Crayon Co., the Kyoeisha Co., the Pias Cosmetic Co., the Asahi Industry Co., the Nihon Soap

Co., etc., During the day the students worked along with regular workers in the various factories. In the evening at the dormitory seminars were held in which they tried to seek out the Christian view of Japanese labor problems. The leaders of this Kansai Labor Seminar were the Chairman, Mr. Mitsuji Horie (Pastor of the Nishinomiya Episcopal St. Peter's Church), the directors of education, Mr. and Mrs. Bruce Mutch (Episcopal missionaries in Nagoya), and the program director, Miss Yoko Kawasaki (director of religious work of Doshisha University). The theme for study was "Low-salary labor and labor problems" Lectures on the topic, "The Japanese laborer and related problems," were given by Professor Shichiro Matsui of Doshisha, Professor Takeshi Komiya of Kansai Gakuin, Mr. Masao Uenishi, a director of the Japan Federation of Trade Unions, Associate Professor Masao Takenaka of Doshisha, Mr. Tasuku Cho, chief of the Japan Labor Union General Conference, Mr. Tatsuo Fukidome, an executive of the educational advertisement department of the National Railway Co., Mr. Shinbuu Fujita, head of the Evangelical Fellowship of the National Railway Co., and Professor Keiichiro Shimada of Doshisha. Foreign participation in this project consisted of 20 Americans, 2 Canadians, 2 Chinese, 4 Koreans, 2 Formosans and 5 Okinawas.

Participation by youth in overseas summer service projects.

Christian young people were also sent to the ecumenical work camps abroad. Mr. Rihito Kimura (a Waseda student) and Miss Midori Kato (a Doshisha student) were sent to Ishigaki Island in the southern part of Honshu to participate in the building of a play-ground for an elementary school. Mr. Toshio Asakawa (a Waseda student) participated in building a structure for refugees on a small island in Hong Kong, a project in the Service to Refugees of the World Council of Churches.

Student Workers Fellowship

Church student leaders, student movement leaders, and leaders of student centers in Tokyo have been meeting once a month during the past several years to discuss the problems of student work. This group has attempted to do a good bit of research into the problems of student guidance and into the nature of the Church's mission to the university.

Christian Youth Leaders Fellowship in Tokyo

For the past three years, youth leaders in Tokyo have been meeting every other month, usually in the respective church youth offices, to discuss the problem of youth work and youth evangelism. This group is usually central in working up the yearly program for Christian Youth Week.

The Interchange of Youth Leaders

The NCC Youth Commission has been seeking to promote the interchange of youth leaders between denominations in Japan for the sake of mutual understanding and encouragement. In 1957 each denomination invited leaders of other church youth movements to their summer retreats. The Rev. H. Yano of the Lutheran Church was invited to the youth leaders' retreat of the United Church in Karuizawa from July 9 and he was also invited to the Christian Endeavor retreat of the Korean Church of Christ in Japan, held at Izuyoshina from July 23 to 27. The Rev. Masami Mizuno, NCC Youth Secretary, was invited to the All-Japan General Meeting of the Luther League which was held at Kabe, near Hiroshima, from Aug. 14 to 18. Thus, the beginning of this plan is off to a good start, and it is hoped that it will develop further in the coming years.

Review of the Youth Ecumenical Movement in Japan

It is hoped that this report of the NCC Youth Commission will provide youth workers in Japan with a wide vision of the ecumenical opportunities in this country, and will help them to understand the ecumenical movement here as it has been carried out in the NCC Youth Commission.

CHAPTER 7

WOMEN'S WORK

Ai Sasaki

It is very significant to note in terms of the unity of different denominations the growing activity of the Women's Committee of National Christian Council of Japan. The Committee represents five denominations: the United Church, the Anglican Episcopal Church, the Baptist Convention, the Evangelical Lutheran Church, the YWCA, the Woman's Christian Temperance Union and the Christian Federation of Child Education.

On the first Friday of Lent, in concert with the women of the ecumenical churches, they observe their devotion with a special prayer theme and they contribute to the Christian churches and welfare work in the neighbouring countries. These are the most important activities of the year.

The observance of the World Prayer Day, though interrupted during the war, dates from the dawn of the nineteenth century. Then, in the midst of the sufferings of defeat in the World War II, it was revived in 1947. The activities in this connection throughout the country are conducted by the National Christian Council.

The contributions until 1949 were made to assist the evangelization of this country: However, since that time they have been given to refugees in Formosa, Hungary (for whom \$1,000 was given) and the needy elsewhere in Asia (Korea, Philippine, Okinawa, Burma and Indonesia). The contributions in 1958 will be used to help the refugees in Hong Kong and a leprosarium in Okinawa.

In Tokyo, in cooperation with the Tokyo Council of

Church Women, they have kept the World Day of Prayer since 1935 with local Americans, Canadians, Koreans, Chinese, and Indonesians. They all have shared the international fellowship worthy of the Day.

It will be note-worthy to state in rough outline the activities of women's societies of the various denominations, directed by the National Christian Council as follows:—

In this country The United Church of Christ in Japan has fourteen districts, each of which has a women's committee. The Central Women's Committee plans the annual activities and the like for each district.

In 1957 they held "The Women Encouragement Week" in which a special emphasis was laid on the following:

1. Opening Homes to Evangelism.
2. The Evangelization of Neighbours.
3. Women-to-women Evangelism in Workshops.

The committees on the other hand, never forget to reach the country-folk with the Gospel. Each district conducts a Bible class every month, holds, special evangelistic meetings and observes Christmas and Thanksgiving services in appreciation of the services of pastors' wives.

They also take care of Bible school students and those from Okinawa by holding an occasional dinner-party for men.

The Anglican Episcopal Church in Japan has ten dioceses which have auxiliary women's societies with a total membership of about three thousand.

They provide scholarships for girl students of the Bible Seminary and financial help to woman preachers. They also maintain an old people's home for the widows of the ministers, and stress the improvement of Sunday Schools in rural districts. They hold a general convention every three years.

The women's society of The Japan Baptist Convention has as its motto, "We are his workman". They put a

major emphasis on prayer, Bible study, evangelism, offering and the leading of the neighbours to Christ. They have a general convention every year and hold retreats in the spring and fall.

Besides these they have a program of training for the delegates of the society, children guidance, women leaders, and provide scholarships for seminary students and kindergarten nurses. The women's offerings made four times a year are generally used for the evangelistic work of the denomination.

The Women's league of The Evangelical Lutheran Church represents some sixty district women's societies with the membership of about six hundred. These carry on fruitful activities in Tokyo, the western part of Honshu and the northern and southern parts of Kyushu.

In some districts, cooperating with the Finnish Lutheran Church in Japan, they distribute pamphlets for Christian homes and sometimes present pulpit and lectern Bibles to newly erected churches. Social welfare institutions, such as women's homes, old people and widows' homes, are benefiting by their contributions, while some girl students of the seminary are receiving scholarships from them.

The Women's Department of The Korean Church in Japan, which has sixteen local branches with a membership of six hundred, holds a yearly general convention and a retreat every summer. The women's evangelistic department, supports a preaching post with a woman preacher in Okayama city. The branches in central and western Honshu and the south-western parts of Kyushu are pushing active pioneering evangelism and visitation work. They also provide some scholarships to girl students in their seminary.

CHAPTER 8

PROTESTANT MISSIONS IN JAPAN

1948 — 1958

Olaf Hansen

With the end of World War II in 1945, a new battle was joined in Japan. It was the battle for the soul of Japan. It is not too much to say that the Allied Occupation of Japan was permeated by a crusading zeal to reconstitute and re-form the nation and its culture into a more democratic pattern. Thoughtful men realized that such an attempt to create a new nation would founder unless it were based upon a living democratic faith. In the view of many, even Japanese, this democratic faith could find its strength only in close association with the Christian faith. Thus, a prominent Japanese daily in the early days of the Occupation was reported as stating: "European individualism can develop its proper activity only when it is lived with a Christian spirit, but the individualism which Japan imported has not been accompanied by the Christian spirit. This may be one of the causes of the present corruption of social morals."* The problem of rebuilding Japan was not only economic and social, but, as General McArthur stated it, also theological. It is for this reason that the Church of Jesus Christ entered the battle for the soul of Japan.

It was not a new battle, but one of four hundred years duration. Historians regard the development of Protestant missions in the post-war years as the third stage in the encounter of the Christian Church with Japan, its people

* Quoted in William C. Kerr, "Japan Begins Again" New York: Friendship Press, 1949, p. 121.

and its culture. The first Christian challenge to the entrenched religions of Japan came in 1549 with the arrival of St. Francis Xavier in Kagoshima. A most promising beginning was almost entirely obliterated by wide-spread persecutions. In the following two and a half centuries Japan isolated herself from the rest of the world. The visit of Commodore Perry to Japan in 1853-1854 and the subsequent treaties gave Christians a new opportunity to renew the struggle. It is from this time, 1859 to be precise, that the Protestant mission movement marks its beginning in Japan.

The history of the Christian movement in the period of eighty years before the out-break of World War II is one characterized by reluctant acceptance and active opposition to the Christian faith. Though notices bearing the official edict against Christianity were gradually withdrawn, and the doors seemingly open for the advance of the Christian religion, in reality the minds of the Japanese were still choked with prejudice and fear against this foreign religion. The issuance of the Imperial Rescript on Education in 1890, the resurgence of nationalism which was abetted by and further strengthened the feudalistic social and political patterns, and the military escapades of the Japanese government which alienated world opinion inevitably brought the Japanese to regard Christianity, its adherents, pastors and missionaries, as objects of suspicion and suppression. The difficult decades of anti-Western and anti-Christian feeling were climaxed by the strict and punitive control of the Christian churches, and the departure of virtually all Protestant missionaries by the summer of 1941.

In vivid contrast to this melancholy background stands the optimistic and hopeful attitude of Protestant missions in the early years after the war. The battle was rejoined in the confident expectation that the occasion for great

and final victory was at hand. Protestant Christians, both in Europe and America, did not lose interest in Japan even during the most difficult days of the war. They found, upon their return to the country, that the mind, mood, and attitude of the Japanese as a whole toward Christianity and its followers had changed. Japan's disastrous defeat in the war and its aftermath in the Occupation gave its people and leaders a chance to re-evaluate its political pattern and its social and cultural values. This reappraisal had far-reaching effects, not the least of which affected the general attitude toward Christianity. The new atmosphere of religious freedom encouraged the change in attitude. The repressive Religious Bodies Law of 1939 was ordered abolished on October 4, 1945. State Shinto, which could legally demand the allegiance of every Japanese, was disestablished on December 15, 1945. The Shinto-Confucian morals courses based on the Imperial Rescript on Education were banned. On January 1, 1946, the Emperor in a proclamation denied his right to be worshiped as deity. Religious freedom was written into the new Constitution which also provided that the Government shall not engage in religious activities.

This congenial atmosphere spawned a wide variety of religious cults and organizations. The apparent spiritual and religious vacuum evident immediately after the end of the war disappeared in a welter of new cults and faiths. At one time, it was reported that there were as many as 736 different religious denominations, though the new law governing the incorporation of religious bodies sharply reduced the number. The fact that the Christian religion was the religion of most of the Occupying Powers gave it tremendous prestige and also advantage. The younger generation, in their eager quest for something new and dynamic, crowded into Christian churches and mass meetings. A general rising trend of goodwill toward

Christianity was evident on all hands.

In the initial stage members of the Occupation as individuals succeeded in restoring contact with Christians. Later four Protestant representatives brought the greetings of churches from abroad to Japanese Christians. In the spring of 1946, the Foreign Missions Conference of North America sent a Commission of Six consisting of Messrs. J. Ernest Bott, Henry Bovenkerk, John B. Cobb, Carl Kriete, Paul S. Mayer and Miss Alice Cary to Japan to re-establish missionary cooperation with the Christian movement here. In the summer of 1947, a larger deputation of representatives from the boards of the Presbyterian Church, U.S.A., the Methodist, Northern Baptist, United Lutheran, American Board, United Christian Missionary Society and Protestant Episcopal churches came to Japan to confer on the next steps in cooperation. This group included representatives of most of the denominations then in Japan. They coordinated the arrival and plans of returning missionaries. At first only those who had been in Japan before were given clearance. Later the regulations of the Occupation were liberalized so that new missionaries were permitted to enter and new missions allowed to establish their programs.

What began as a mere trickle in 1946 rapidly developed into a flood. Hundreds of Protestant missionaries entered Japan. The exact number of missionaries coming in any one year is very difficult to ascertain. One estimate is that at the beginning of 1949, the number of Protestant missionaries was over 500 as compared to the average prewar number of 900-1000. It was a well known fact that General MacArthur favored the missionary movement and desired that missionaries return to Japan in larger numbers than had worked in this country before the war.

What brought missionaries to Japan in such large numbers? Several reasons suggest themselves readily.

The decade following the close of World War II will probably go down in history as one of the outstanding decades in mission history. Though the difficulties of recovery from the war hampered European nations considerably, the churches on the North American continent were able to send forth thousands of young missionaries in a most impressive outpouring of human and financial resources for the extension of the cause of Christ. One of the focal points of interest was Japan. Furthermore, the heady optimism which permeated much of the Occupation attracted many. It was widely held and propagated that the opportunity was at hand to recreate Japan in a Christian pattern provided sufficient funds and missionaries were available. This optimistic outlook was strangely associated with a sense of failure and guilt on the part of Christian churches toward Japan. How often Christians were reminded that if they had only sent sufficient missionaries to Japan in the 1920s the war would not have come. Had not the venerable missionary leader, John R. Mott, toured the North American continent in the twenties asking for 10,000 missionaries? There was little exaltation over the defeat of Japan, especially when it had been climaxed by the destruction of Hiroshima and Nagasaki by A-bombs. Representative of the feeling of many was the proposal of a minister in Richmond, Virginia that the North American churches establish a memorial in Hiroshima. Out of the ensuing discussions the captivating idea of an International Christian University evolved. This was selected as the suitable memorial that would benefit the whole nation of Japan.

The debacle in China during 1948 and 1949 was decisive for the future of Protestant missions in Japan. The subjugation of the entire nation of China by the Communists made it imperative that missionaries leave the country. Much of this resource in personnel and finance was chan-

neled into Japan since Taiwan and Hongkong offered only limited opportunities. The situation among Lutheran missions may be cited as an illustration of this shift. Before the war there were three Lutheran groups working in two mission organizations in Japan. As a result of the China debacle, a number of former China missions moved to Japan. Thus by 1950 there were six additional Lutheran churches in North America and three from the Scandinavian countries at work in Japan. The coming of these former China "hands" was not altogether an unmixed blessing. In a number of groups these missionaries proved to be a center of difficulty. Their nostalgia for China and inability to transfer their loyalty to Japan, their often expressed critical attitude toward the church in Japan, their strong desire to return to China so that the interlude in Japan was considered merely as marking time—all these contributed toward the creation of problems. Needless to say, however, many missionaries came from China, particularly the younger missionaries, and made a fine contribution toward the progress of the Christian movement in Japan.

The task facing returning missionaries was an enormous one. The Christian church in Japan suffered together with the rest of the nation. Therefore the immediate task of rehabilitation absorbed the full energy of all in the early years. It was estimated that about 500 church buildings were destroyed. Of the 96 schools which were supported by Protestant Christianity, 37 had to be restored in whole or part from the ravages of war. Christian libraries, individual Bibles and hymnbooks had been lost or destroyed. Thus it was that a flow of aid from Western Christendom began. Bibles and hymnals, financial assistance and relief for churches and church workers, church supplies and buildings were sent largely through Church World Service. This agency reported that during 1948 almost

5,500,000 pounds of relief and reconstruction supplies valued at more than \$1,500,000 was shipped to Japan. The year 1948 witnessed the arrival of 34 prefabricated residences, 30 churches and 3 school buildings. Up to February, 1948, it was reported that a total of 2,405,892 Bibles and portions and about 88,000 hymnals had been sent to Japan. These figures are cited merely as examples of the tremendous task of rehabilitation which was accomplished during the early period.

For returning missionaries contact with the churches had to be established. A noteworthy feature of this work was the establishment of the Council of Cooperation in 1948. This is made up of ten members from the United Church of Christ in Japan, eight from the Education Association of Christian Schools, six from the Christian Social Work League and ten elected by the Interboard Committee for Christian Work in Japan (IBC), representing the ten North American Mission Boards that are in the IBC. The Moderator of the United Church is the ex officio chairman. Matters between the North American churches, the United Church and related schools and social work institutions are channeled through this Council of Cooperation. The personal affairs of missionaries, such as housing, medical care and language study, are handled by the Interboard Missionary Field Committee.

Missionaries of other denominations which were not of these groups re-established contact with their respective Japanese churches who had left the United Church following the war. Their pattern of work was a very similar one—consultation and contact with the churches; rehabilitation programs; and preparation for incoming missionaries. It is clear that none of these groups had any intention to assume control over the Japanese church organization, however dependent the church might be on them for financial and other assistance. The general

attitude was that the Japanese church was to have the deciding control while the missionaries were to make themselves as helpful as they could be in a common co-operative work.

Expansion and Ascendancy

Along with the return to Japan after the war of representatives of Protestant missions who were in Japan before the war, there poured in large numbers of new missionaries. These new missionaries included not only a number of "old-line" missions, but also internationally known "faith" missions, and a tremendous number of smaller groups numbering less than ten in a mission. To attempt to bring this complex and kaleidoscopic situation into focus is almost impossible. Statistical analysis is quite suspect since figures are not altogether reliable and in some instances misleading. At the risk of misleading the reader, some relevant figures may be quoted.

A study of the 1938 edition of "The Japan Christian Yearbook" shows that there were about fifty different Protestant missions in Japan though this does not include the many individuals and groups listed under the general heading "Independent of Any Board". The 1950 edition lists 76 groups including the group listed as "Independent of Any Society"; the 1951 edition 116 groups; the 1953 edition 121 groups; the 1954 edition 125 groups. Since then the figure has remained generally about 125. This remarkable phenomenon of postwar missions in Japan is the occasion of much concern. The tensions and confusion inevitable in such a situation are all too apparent. That the witness for Christ is weakened and dissipated is clear to all; that the cause of Christ Who prayed for the unity of all His followers is hindered is the despair of all; that the Christian church has been unable to surmount this

divisiveness is the sorrow, yet challenge to all who believe that "there is one body and one Spirit, just as they were called to the one hope that belongs to their call, one Lord, one faith, one baptism, one God and Father of all in all" (Eph. 4:4—6).

The task of seeking clear figures as to the number of missionaries who have entered Japan is also difficult. Source material may be found in "The Japan Christian Year Book", "Kirisutokyo Nenkan" and "Japan Harvest". Until its very latest survey, the "Japan Harvest" has confined itself to an analysis of "evangelical" missionaries. In explanation of this policy, the "Japan Harvest" states:

"The word 'evangelical' is used in reference to that large body of missionaries who, with very few exceptions, are thoroughly evangelical in doctrine (that is, believing in the Divine inspiration of the entire Old and New Testaments, the virgin birth and vicarious death and bodily resurrection of Christ, salvation by grace through faith, and other fundamental Bible truths). No attempt has been made to 'judge' between those who are sound in the faith and those who are not, but rather to present facts as they are, covering the vast majority of truly evangelical missionaries. Missionaries under the Inter-Board Committee and the Episcopal Church are not included—but this is not to be construed to mean that all in these organizations are not evangelical in doctrine. Nor is it intended to guarantee that all those in other Missions listed are necessarily evangelical. Admittedly, this is an arbitrary division—but because it holds true in the great majority

of cases, it is used in this survey”.*

The “Japan Harvest” has provided a useful service in periodic surveys of the number of missionaries in Japan. When compensation is made in the figures by the addition of figures for missionaries of the IBC and the Episcopal Church, reasonable certainty may be achieved. In the May, 1952 edition of “Fellowship News”, it was reported that 998 “evangelical” missionaries were in Japan. Allowing for an additional 407 missionaries, this represents a total of 1,405 missionaries. In the April, 1954 survey, a total of 1,507 “evangelical” missionaries was reported. Again compensating for these figures, we have an addition of about 405 making a total of 1,957. While applying to “evangelical” missionaries, the following statement may generally hold for all.

“One of the most amazing phenomena of post-war missions in Japan is the preponderant number of new missionaries as compared with the number of veterans. Only 6% of those now in Japan have had pre-war experience in this land. In contrast, a full 50% came to the field for the first time during the greatest period of influx — 1951 and 1952. The percentage of new missionaries who came in each of the post-war years presents an interesting commentary on this situation: 1946, 1%; 1948, 2%; 1949, 10%; 1950, 18%; 1951, 26%; 1952, 24%; 1953, 13%; 1954 (Jan. April), 3%. These figures do not include missionaries who are on furlough at the present time”.**

The missionary survey of 1957 reports a total of 2,710 Protestant missionaries currently assigned to Japan. Of

* “Japan Harvest”, Vol. 3, No. 3, May, 1954, page 4.

** *Ibid.*, page 4.

these 1,912 were in Japan in the middle of 1957. The report states that this figure indicates, without a doubt, the largest number of Protestant missionaries ever to be assigned to Japan. Lest anyone forget the fallibility of figures, it may be reported that the "Kirisutokyo Nenkan" reported a total 1,440 missionaries for this period.

Some observations and reflections may be made with respect to these figures. One is the obvious fact that the Protestant missionary force now in Japan is the greatest ever. Accepting the figure of the "Japan Harvest", the figure is almost three times as large as the pre-war figure. Quite apart from the admittedly arbitrary distinction between "evangelical" missionaries and otherwise, it may be stated that the preponderant number of new missionaries who register this large increase are conservative, if not fundamentalist, in theology, and strongly evangelistic in practice. They have generally shown themselves indifferent to, if not actually hostile to, existing church groups and organizations. Attempts by a number of them to work in conjunction with the United Church, for instance, have generally failed. Another observation is the large number of European missions. On the basis of the 144 groups listed in the 1957 edition of "The Japan Christian Year Book", 29 are listed as from Europe, of which the overwhelming majority, namely, 18, are from the Scandinavian countries, particularly Norway and Sweden. Finally, it should be remembered that the size of the missionary group does not reflect the size of the Japan Christian constituency associated with the group. The IBC group of missionaries though comprising only about 15% of the total missionary personnel is nevertheless associated with the United Church whose strength is far greater than that of any other Protestant church in Japan.

Coincident with the great influx of missionaries there

was a strong evangelistic thrust made in almost as many ways as there were missions and missionaries. One of the intriguing studies of the Protestant mission movement is the wide variety of approaches that have been used to captivate the attention of the Japanese and to lead them to knowledge of Jesus Christ as Lord and Saviour. It has been generally the new postwar missions and missionaries that have attempted more varied types of approach since they have been unhampered by previous patterns of work and commitment. Moreover, their energy was wholly consumed in the direct evangelistic outreach whereas prewar missions were burdened with the responsibilities of rehabilitation. The fact, also, that prewar missions had to coordinate their work "in, with and under" the Japanese church permitted less experimentation. A constituent factor in all such programs is the financial one. Prewar missions generally have had less resources for the newer types of outreach as a consequence.

So that we may view some of these newer methods and activities in their proper context let us remind ourselves that a great many missionaries, if not the great majority, were and are engaged in the basic task of teaching and preaching. This is particularly true of missionaries associated with the United Church and other churches which have a large number of schools and institutions. One of the interesting aspects of this work was the J-3 (Japan for three years) program. The J-3s were short contract missionaries who were sent to Japan as English teachers to schools that before the war had missionary teachers. The new post-war enthusiasm in Japan for the English language gave prestige to schools with American teachers. J-3s were usually young people who had just graduated from college and were eager to spend three years in Japan. Their addition to an inadequate missionary force was most welcome. Contrary to

expectations, they did far more than just teach English classes. Without the family responsibilities of married missionaries, they were able to mix with Japanese youth on a more leisurely basis than is permitted the usual over-busy missionary. A great many English Bible classes were organized; summer work camps were supported with a great deal of enthusiasm; and youth groups in local congregations were assisted and stimulated. Despite the obvious limitations of immaturity and lack of speaking ability in Japanese, J-3s performed and are performing, though on a reduced scale, a useful ministry which older missionaries were not able to perform because of differences in age and interest.

A great many missionaries are engaged in teaching responsibilities in schools and universities. Since these institutions are almost altogether under the direction and control of the Japanese church, missionaries have generally found themselves in a position of participating in and supporting a program and emphasis in which the degree and scope of Christian activities have been less than desired. Though for some this has been the occasion for criticism, for many others it has been the challenge and occasion for informal and personal witness through the service of teaching and informal contacts. The extent of this witness cannot be measured, but it is the conviction of many that some of the finest opportunities for direct evangelistic work have come to teachers who have been willing to do some English teaching and then follow up the contacts through the pupils and their families for evangelistic work. The example of one missionary in Gumma Prefecture may be cited. In addition to his responsibility for teaching at the school, this missionary reported 257 speeches in one year. This means that apart from the holidays practically every evening, sometimes for more than one meeting in a day, has been used in

reaching the young people and their families whom he teaches.

Protestant mission work, as also the Christian church in Japan, has been characterized by a large awareness of the evangelistic task and opportunity present today. This sense of mission and earnest desire to pursue an aggressive program of evangelism have led many groups to sponsor evangelistic campaigns of one kind or another. Many noteworthy evangelistic programs have been carried on, but among them may be mentioned the following as typical and representative. The opportunity of evangelism in Japan has evoked visits from a large number of well known Christian leaders and evangelists. Among these has been Dr. E. Stanley Jones who has made five visits to Japan under the auspices of the National Christian Council for the purpose of conducting evangelistic missions. Dr. Jones has largely confined himself to travelling about and preaching at mass meetings, with the aid of an interpreter. Of his third visit, he wrote as follows:

“The response was greater than any of us had anticipated. The crowds were larger than two years ago and the response was greater. This time the Committee planning the meetings used a decision card a little different from last time. On this card were three columns. First, for the Christians, or better, the half-Christians. Would they become one-hundred percent Christians by doing at least three things: giving up everything in their lives that Christ could not approve, setting up the Quiet Time each day with their Bible and prayer, and trying to win others to Christ? About seven thousand Christians signed at that place. There were two other columns, both for non-Christians. Second, for

those who had been in contact with Christianity, knew what it meant and who wanted to become open followers of Christ now and be baptized and join the Christian Church. Third, for those who did not know enough about it to make an intelligent decision now, but they wanted to be taught and prepared to be brought into the Church by baptism and become followers of Christ... There was no pressure to get the people to sign. In fact it was the other way around — we urged them not to sign lightly or because others were signing. In spite of having the brakes on about 27,000 non-Christians who signed the cards, making a total of 34,000 who signed the cards in all. Two years ago (that is, 1951) there were 22,000 non-Christians who signed the cards”.*

This statement of Dr. Jones’ is instructive because it implicitly indicates the effectiveness and the limitation of mass evangelism. The obvious asset of such meetings is their wide appeal and effectiveness in gathering people who would normally bypass the local church. It has been axiomatic of almost all evangelistic campaigns that they have been conducted in public halls and auditoriums rather than local churches. Not only have the churches been far too small to attract the crowds that have gathered, but a secular building has usually been found to be more attractive to those with only a peripheral or nominal interest in Christianity. The careful statements on the decision cards witness to the growing experience of missionaries with the so-called “decision” for Christ. At first these were regarded as conversions. Then, in

* “Japan Christian Quarterly”, XIX, 3 Summer, 1953, page 138

reports from such campaigns the term conversion was enclosed in quotation marks as "conversions" indicating that these card signers had not entered fully into the experience of Jesus Christ as Saviour and Lord. Finally, the term "conversions" has been abandoned almost altogether and other terms have been used to designate the condition and intention of those who sign cards.

Though Dr. Jones' campaigns depended largely upon the preaching, other campaigns used more spectacular means. The All Japan Lacour Musical Evangelistic Crusade used the attraction of music to stimulate interest. The Pocket Testament League and Youth for Christ International have both been very active in conducting large city-wide mass meetings throughout Japan. They have largely used visitors from abroad, usually prominent evangelists and even sports celebrities to evoke interest and create a hearing. These tremendous campaigns filled some of the largest auditoriums and stadiums of the nation and created a hearing of the Gospel that had not been achieved in pre-war days. However, with the end of the Occupation and the restoration of sovereignty to Japan as well as the general recovery of the economic and social well being of the nation it has been observed that mass meetings on such a large scale have been more or less discontinued. Youth for Christ International sponsored a World Congress on Evangelism in Tokyo in the summer of 1953 which served to stimulate and foster the evangelistic fervor and zeal of those who participated in the meetings.

With the increasing awareness that the so-called "conversions" were not truly conversions in the evangelical sense of the term, increasing attention was given to the follow-up of such interested persons. One missionary organization, the Navigators, has specialized in such follow-up work. Youth for Christ International, Pocket Testa-

ment League, Oriental Missionary Society and other groups have entrusted to the Navigators the responsibility of caring for the instruction in the Christian faith of those who have been reached by the evangelistic campaigns. The Navigators use a system of Bible study and memory work in order to lay a foundation of biblical knowledge which will serve to sustain the faith of the new Christian and make him an effective witness for Christ.

Another prominent method of mass evangelism employed by missionaries in these post-war years has been that of radio broadcasting. It is noteworthy that Japan's first commercial station, in Nagoya, carried two Christian programs among its early transmissions. First to be aired was a Bible message by Timothy Pietsch, followed the next day by a drama program of the Lutheran Hour. Since then radio broadcasting has spread so that every part of Japan is reached by some Christian broadcast during the week. Most of the programs are of the 15 minute preaching type. The Lutheran Hour which is produced by the Missouri Synod and sponsored by Lutheran missions throughout Japan has used the format of drama and some preaching in order to convey the Christian message. Its appealing program broadcast at "A" or "B" time on the radio has made it the outstanding religious program of the nation so that the name "Ruteru Aua" is known to the majority of Japanese. All of the radio programs have correspondence courses in the Bible associated with their outreach so that interested inquirers may continued their study of the Christian faith. Though most of the programs are developed for the local area by missionaries, the Pacific Broadcasting Association produces both a 15 and a 30 minute program which is sponsored by a number of groups, ranging from Aomori to Nagasaki.

The use of the printed word in the evangelization of highly literate Japan is a method that has commended it-

self to many missionaries. This involved not only the widespread distribution of the Scriptures themselves, but also the composition—in most cases translation—, publication, and distribution of books, pamphlets and tracts concerning all aspects of the Christian faith. In response to the request of General Douglas MacArthur, foreign Bible societies and Gideons International distributed millions of copies of the scriptures and the Pocket Testament League printed and distributed, largely by means of its rallies, ten million copies of the Gospel of John in Japanese by 1952. Other groups have taken on themselves the home distribution of evangelistic tracts.

Missionaries have been untiring in their efforts to secure all types of Christian literature. Many denominational literature societies have been created which have had denominational literature translated and distributed. This translated material leaves much to be desired, both in the quality of translation and in the appeal to the Japanese mind. Figures are not readily available as to the number of titles and amount of distribution. Representative of those groups who are outside of the National Christian Council and its Christian Literature Department is the Word of Life Press. In a recent announcement it advertised over fifty titles on books dealing with apologetics, doctrine, and Christian life and more than 35 different tracts.

The specialized methods of evangelism in which missionaries have participated merit far more attention than can be given in the limited space of this article. Important work has been done in the field of audio-visual aids. The whole field of evangelism among students has enlisted the active participation of many not associated with institutions. Student centers have been established in the major cities of Japan, usually under the direction of missionaries for the purpose of creating a center to which students

may be attracted and instructed. But the efforts of missionaries have not been confined to the student and more educated classes alone, though the general criticism may be levelled against their work on this account. Recent emphases have been placed upon rural and occupational evangelism. The efforts of Dr. Henry Jones have served greatly to stimulate interest in this area.

Reappraisal

It is difficult to assess the mood and temper of as widely divergent a group of missionaries as those who are presently in Japan. Yet it may be said that there have been shifting moods and opinions even during the short course of ten years. The naive optimism of the earlier years has given way to a more sober evaluation of the task that lies before the missionary. The altogether facile assumptions concerning the validity of certain methods of evangelism have been re-examined in the light of their apparent failure to bring Christ to the nation in an intelligible manner, and the nation to Christ in repentance and faith. The ethnic faiths of Shinto and Buddhism, for all their difficulty in adjusting to the new day ways of post-war Japan, are not moribund as missionaries all too readily assumed in their first contacts with them. The innate religiosity of the Japanese people has proven to be much more stubborn and impervious to the Christian message than had formerly been believed. The manifest curiosity and interest in Christianity so apparent in the days of the Occupation has largely disappeared. Reports are being circulated on decreasing enrollment in many of the schools and Bible institutes which have been established by missionaries since the war. All these factors have apparently led to decrease in attendance and response in the churches and preaching places.

There are probably few groups who are as self-critical as missionaries. Thus, in the midst of these "signs of the times" many questions are being asked as to the role and status of the missionary in Japan. The questions are being asked variously since missionaries find themselves in different situations. Yet all will probably accede in the following criticism of missionaries in general. "a) They stress individualism rather than group solidarity, separating converts from their culture. Being individualistic themselves, missionaries do not think of the continuity of the work. b) They tend toward activism, forgetting Biblical emphases on waiting, tarrying, continuing. The Oriental is just now learning that the course of history can be changed by man's efforts—but that does not seem to be a direct result of Christian missionary work. Younger missionaries are not prepared to take time, to go slowly. c) They shirk duty in upholding John the Baptist's ideal (John 3:30), failing to note that John worked hard until imprisoned, and urged his disciples to go to the Lord. d) Excessive denominationalism has even withheld some of the full Christian heritage. e) They follow blindly the policies of mission boards".*

It is significant that statistical evidence does not bear out the dire predictions of some a few years ago that a ruthless weeding process would diminish the missionary force in Japan. The countless smaller groups and independent missionaries which generally lack the stability of larger organized missions still persist. The older established missions still maintain their strength. Thus despite the increasing difficulty in winning this nation for Christ there is no diminution of strength of the missionary force. There still remains the confidence in the ultimate victory of the cause and the power of God the Holy Spirit to

* *Ibid.*, XXIII, 1, January, 1957, pages 43, 44.

create repentance and faith in even the hardest of hearts. With this confident yet sober assurance, the Protestant missionary faces the problems which confront him. Thoughtful missionaries of whatever theological persuasion recognize these following problems.

1) *The divisiveness of Protestant missions and missionaries.* It may be argued that this divisiveness is more apparent than real since a large number of the smaller groups find their spiritual fellowship and unity in the Evangelical Missionary Association of Japan. Yet even among "evangelical" missionaries the concern for the uncohesive and atomized situation of Protestant missions is widespread. As one has put it: "It is one thing to flood Japan with able and consecrated missionaries, but another to correlate and organize the scores of isolated and separated groups resulting from their work". In their concern for this matter, "evangelical" missionaries are raising the question of comity and the elimination of overlapping programs, institutions, and schools. Their discussions, however, still remain within the confines of their arbitrary division of "evangelical" missionaries and others.

An effort to transcend the division among Protestant missions was attempted with regard to the 100th anniversary celebration of the first arrival of Protestant missionaries in Japan. Letters of invitation were sent to missions and missionaries in which it was proposed that the following statement be used for the basis of a cooperative effort among missionaries: "We believe in the Bible as the fully inspired, infallible Word of God, the only rule of faith and practise". However, this proved less than satisfactory for many who even though they accepted a very high view of the inspiration of Scripture and accepted the Scripture as the Word of God in the traditional sense could not conscientiously participate in an effort which

singles out a single doctrine, albeit a fundamental one, as the basis of cooperation. Thus the attempt to overcome the division among missionaries failed to elicit much response from those groups which it was thought might be open to a new statement of faith.

There are three missionary associations in Japan. Though they are often contrasted with one another they serve different purposes and support different programs. The oldest of the associations is the Fellowship of Christian Missionaries (FCM). The FCM is the lineal descendant of the old Federation of Christian Missions which existed for many years until 1935. The Fellowship of Christian Missionaries was organized the following year with a membership open to all Protestant missionaries who wish to pay their annual fees and thereby become members. It has sponsored annual and regional meetings. The Evangelical Missionary Association of Japan (EMAJ), formerly the Evangelical Missions Association of Japan, was organized in 1947. It was formed out of the desire to gather evangelical missionaries together in an independent organization. This was largely fostered by the National Association of Evangelicals in America. Membership in the association is open to individual missionaries who subscribe to the statement of faith which expresses the conservative theological position of the groups which it represents. It also sponsors annual and regional meetings. Its official organ is the "Japan Harvest". The FCM sponsors the publication of the independent journal of Christian opinion called the "Japan Christian Quarterly". A third group is the Japan Bible Christian Council (JBCC). This group which has as its official organ the "The Bible Times" was organized to maintain a witness against liberalism in theology and compromise in church practices, particularly with respect to the subtle forms of idolatry. Strongly militant, it has been critical particularly of the

United Church and the National Christian Council.

Efforts to bridge the gap between these missionary groups have been made repeatedly. The missionary organizations are by no means exclusive. While the FCM has no statement of faith, it includes many within its membership who could subscribe to the statement of faith required by the EMJA. It has been generally the opinion of the EMAJ and the JBCC that the lack of doctrinal statement in the FCM means a lack of concern for evangelical doctrine. Repeated efforts toward bridging the gap between the organizations, usually initiated by the FCM, have proven abortive. While there are men of good will in these organizations, yet the psychological patterns and the fear of compromise has hampered even the publication of such a non-theological project as the Protestant Missionary Directory. The prospects for even a small measure of cooperation and understanding are not bright.

2) *The relation of mission and church.* Here the widely divergent pattern of missions in Japan expresses itself clearly. All the pre-war missions have arrived at an understanding which is satisfactory in general. Though the organizational pattern varies, the basic premise is that the church in Japan must be recognized as autonomous and that mission policy must not infringe upon that autonomy. Since these missions have already effected their basic principles of practice, the missionaries have normally fitted into the existing pattern, though in most instances the pattern itself has been flexible.

With the post-war missions, the problem has been acute. The problem of changing from missionary-centered to indigenous churches is one with which most post-war missionaries have continually grappled. In such discussions the writings of Roland Allen, particularly his "Missionary Methods: St. Paul's or Ours?" have been decisive. Dis-

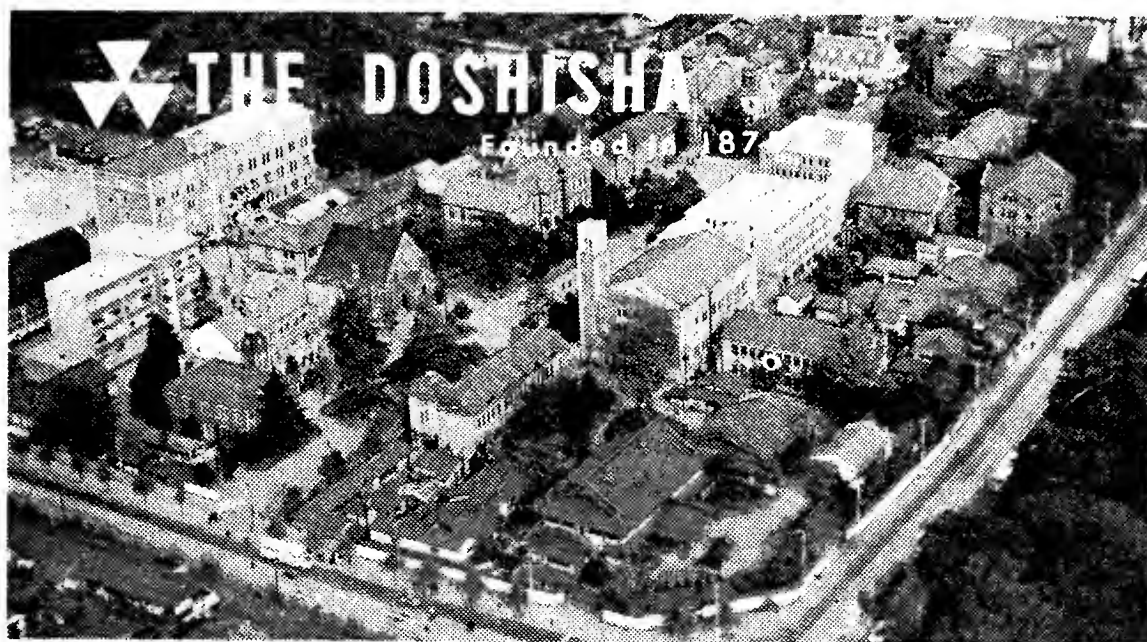
cussions have been carried on as to whether any financial aid should be given at all to a beginning church, and how to develop national leadership within the group of believers. The "Nevius Method" so successful in Korea in the establishment of an indigenous church has been tried in Japan but with modifications which permit greater mission assistance especially in the beginning. These discussions have usually been most helpful to the young missionary who is beginning his work.

3) *Understanding of the cultural and religious situation.* It is an interesting fact that the ethnic religions of Japan, Shinto and Buddhism, are radically changing their methodology. In an effort to speak the language of today, and to minister to present-day needs, Buddhism and Shintoism have drawn heavily on Christian truth and on the Christian pattern of life and service. Many features of the Christian program have been "borrowed" in order to forward the program of these religions. Yet the average Protestant missionary knows little about these faiths because they are considered decadent. The post-war Protestant missionary, apart from the exceptional few and in sharp contrast to the Roman Catholic missionaries, lacks the basic understanding and appreciation of the culture in which he labors. In the pressure of evangelism and the desire to achieve results, the scholarly study of Japan's cultural heritage remains sadly neglected. As a consequence much of the Christian effort conducted by missionaries fails in its inability to actually meet the need of the Japanese mind and heart. There is an evident need that the scholarly tradition of such men as Reischauer and Holtom as well as others shall be revived.

Conviction

This article has traced some of the more conspicuous

elements of Protestant mission history in the post-war era. There is much that encourages us in the hope that the continuing struggle for the soul of Japan shall end in the triumph of the Gospel. This hope does not stem from any analysis of the strengths and weaknesses of the missionary movement. The weakness and limitations of sinful, though redeemed men is all too apparent. Our hope and conviction for the ultimate triumph of the Gospel rests in the eternal purpose of God for the salvation of men. His will shall be done, on earth as it is in heaven.



Bird's-eye view of The Doshisha, 1958

Joseph Hardy Neesima, founder of the Doshisha, was educated in Phillips Academy, Amherst College and Andover Theological Seminary in Mass., U. S. A. He returned to Japan in 1874, founded the Doshisha for the purpose of educating youth to live for God and Christian Brotherhood, starting with 8 pupils. Doshisha now enrolls 20,000, eighty two years later.

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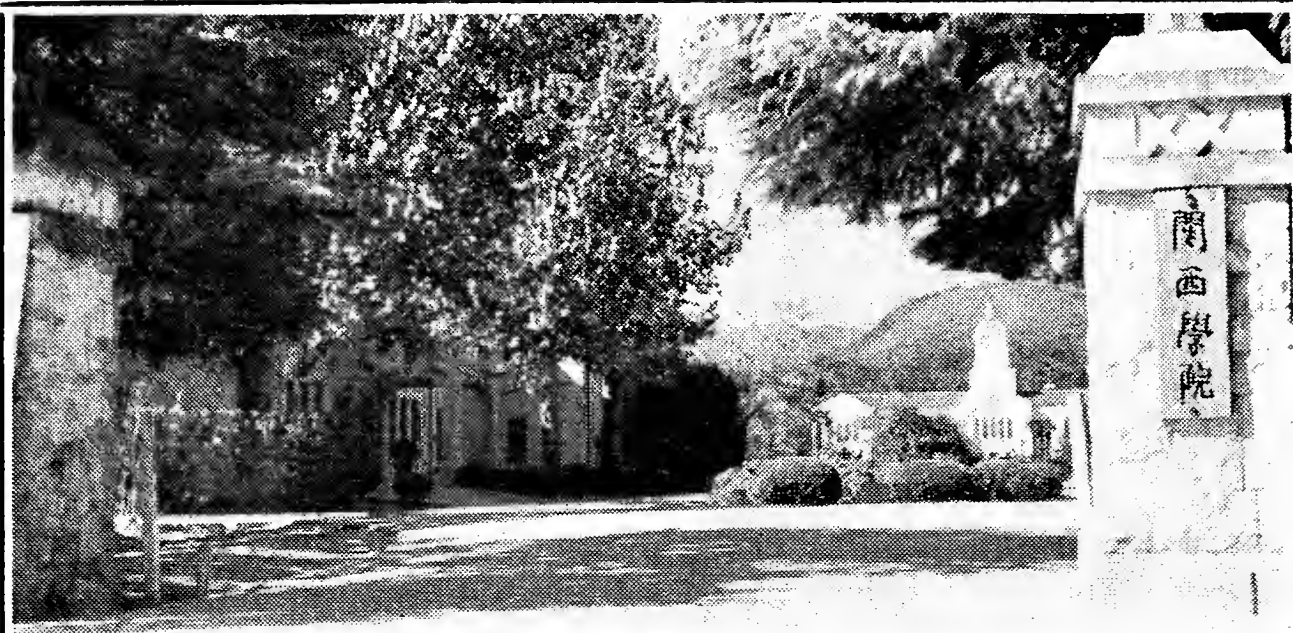
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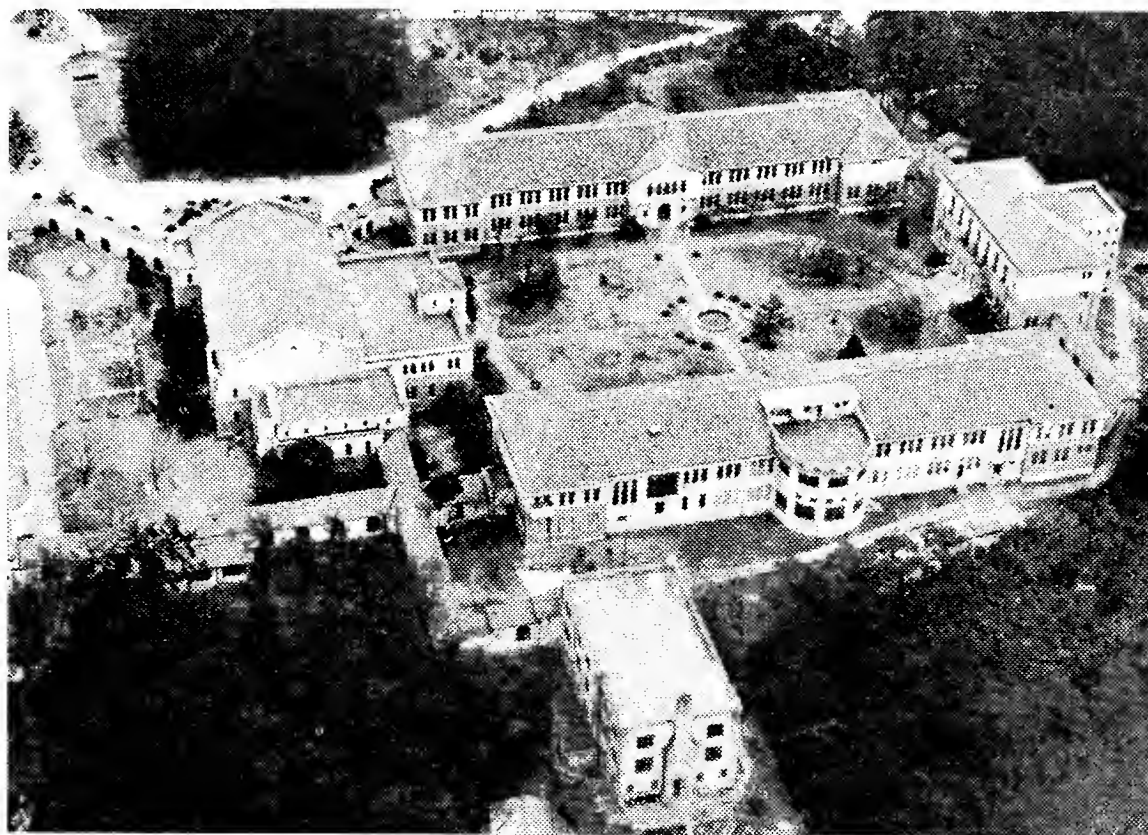
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III CHRISTIAN EDUCATION

CHAPTER 9

CHURCH SCHOOLS IN JAPAN

Jonathan Masatake Fujita

At present there are about 3,500 Church schools of all denominations with an enrollment of 260,000 students. The Church School Department related church schools number 3,200. The church school teaching staff numbers about 12,000.

Even with these figures we show a decrease of about 12% in church school attendance during the past two years. This drop in numbers is due to the return of Saturday classes in the secular schools. Sunday is the only day free for extra-curricular activities which often take the form of sports' days, excursions and special games. The church school itself has no week-day program of religious education which is found in so many of the churches in the west. There is very little of the so-called week-day activities since 90% of every child's daily program is school work. They are in school until 4:00 p.m. and then spend many hours on homework.

Work is being done on the Daily Vacation Bible School movement in the summer. It was found that the longest one that could be satisfactorily attended was only for five days. Two weeks was found to be too long for both students and staff. There is still not enough Daily Vacation Bible School material for the needs of the church in Japan.

Since the pattern for church school work came through missionaries, much of it follows that pattern with some adaptations to life in Japan.

Flower Day is held in June and is often called "Children's Sunday". Flowers are used to decorate the church and usually the children take part in the service, by singing hymns, reading scripture and listening to a children's story. Afterwards the flowers are distributed. The children, accompanied by a teacher, take flowers to the hospitals, to the police boxes, and to the station master's quarters. This brings the general public into the lives of the children and acquaints others with the work of the church school children.

On Thanksgiving Sunday those who are able contribute fruit and vegetables which are used to decorate the church. After the service these are taken to hospitals and needy homes.

Christmas is highly commercialized in Japan. Many non-Christians know of Christmas only as the time of giving presents and Santa Claus' arrival. Many monster sales are held at this time to entice people to buy more gifts for Christmas. The Church is trying hard to keep the spirit of Christ in Christmas, although the stress is still often placed on concerts and having children put on a display which is divorced from the meaning of Christmas. In many ways Christmas is being recognized more as a family festival when the whole family can share in the festivities. On Christmas night many churches have a small family gathering when they share in a simple evening meal, worship and sing hymns together. In recent years the churches which are able have shared gifts with needy parts of Japan; e. g. Hokkaido when there was a shortage of rice; Kyushu when there was a flood. Church school children have taken up collections to help in home mission work by buying gasoline for the Inland Sea Mis-

sion boat.

Easter is still not brought into strong focus in the life of the Church. Many hold an Easter Sunrise Service, but it is often mainly attended by children who are anxious to bring back the eggs which are provided by some churches.

For Mother's Day many churches sell carnations on the streets. In this way Mother's Day is strongly promoted by the churches to non-Christian people.

In mid-November there is a Shinto Festival for the children who are three, five and seven-years old that year. Parents take their children to the shrines and ask a blessing on them and pray for a bright future. Some of the churches are now taking over this idea for their Christian children. Prayers are offered for the parents and the children that they may grown in grace and wisdom and that the knowledge of God may direct their paths.

During Christian Education Emphasis Week in September large city rallies are held. These children's rallies all have the same motto which is chosen annually. In Tokyo they usually have a large open-air meeting held in a park. The program consists of musical numbers from different church school groups, and sometimes the Salvation Army Band is in attendance. There is a worship service and often an illustrated story or a film strip. The offering taken up at these rallies is for a specific project. Money has been sent to Okinawa to help church school children there, and also to help Korean children. This year the offering was set aside to help with the 14th World Convention on Christian Education.

One of the weaknesses in the Church School in Japan is their lack of mission spirit and outreach. Many church schools still only see Japan's need in the local situation. There is need to widen their vision and help them to become self-supporting and stand on their own feet. The

real need is to be educated in the field of stewardship of time and talents.

Curriculum Materials

We have two kinds of curricula :

1. Experience and child-centred curricula
2. Unified Curricula

The Baptist Church Schools use The Uniform System and the Salvation Army uses the International Materials.

The Church School Department Curriculum is published by The United Church of Christ in Japan and The Lutheran Church.

Teacher's manuals are published by The Lutheran Church, The United Church of Christ in Japan and The Southern Baptist Convention. Supplementary materials are published by the Christian Literature Department.

Picture cards are provided for children and leaflets are made available for eight age groups. The Baptists also provide leaflets for the different age groups. A supplemental newspaper "Friend of Sunday School Children" is printed in the Kansai Area. The Christian Literature Department provides "Junior High School Times".

Teachers also use the large teaching pictures which were received from W. C. C. E. We now have "Friends of Jesus" pamphlets, and also "Teach me to Pray" and "Teach Me About God" which have been translated into Japanese for distribution.

Teacher Training Conferences

Each summer there are centralized summer conferences on an interdenominational basis for a three to four-day period in the central part of Japan and in the Kansai area. These are widely attended and the leadership provided is of a very high calibre.

There are lectures given on the Old and New Testament as well as workshop type of study. One year a model school workshop was undertaken. Last year in one of the Leadership Training Conferences, the teachers went to observe and evaluate a church school in action. Leadership in music is also provided at some of the conferences.

At the local district group level the one or two-day leadership training conference is often held. When it is on an interdenominational level there is usually one special aspect of Christian Education training which is emphasized at that time.

Many churches hold weekly teacher's meetings and prepare for their next week's class.

Leadership training has been recognized by many churches. There is a point system established for the completion of required courses. If a teacher takes 15 courses they are credited with 35 points or the equivalent of having completed a short course. If 25 courses are completed it is the equivalent of 72 points and a certificate is given to all all those who complete such a course. Points are added to the certificates until the courses are completed. The Church School Department and the United Church of Christ in Japan have a correspondence course which is the equivalent of 10 points if one continues to study for a whole year. Many teachers return to the leadership training conferences year after year in order to complete these courses.

There are a number of magazines prepared to help the church school teacher in his work. "Church Education Magazine," with a circulation of 1200, contains essays introducing the latest theories in Christian Education. On a denominational basis there is a magazine, "Friend of Teachers," (circulation 12,000) that contains lesson helps for each month. The Baptist teachers have "Bible Education", which reaches some 5,000 teachers. The Lutheran

Church puts out "Christian Education", which contains lesson materials some 2,000 teachers. Throughout all these magazines emphasis is placed upon the need for leadership training.

With this background and with a great need for our teachers to be better informed we look forward eagerly to this summer when so many of our young leaders will have an opportunity to listen to the experiences of others and share with them as we consider the needs of children and adults around the world as they grow in the Christian Way of Life.

We are hoping that the 14th World Convention will give a great deal of stimulation to this aspect of Christian education which is so needed in the life of Japan today. Young mothers are looking to the church and we must be prepared to offer them help in the bringing up of their children that they may know that Christ is the Way, the Truth and the Life. As we stand upon the threshold of the Second Century of Protestantism in Japan we need to widen our vision and go forth to build a deeper and a stronger faith that may bring glory to God's name throughout our country.

CHAPTER 10

THEOLOGICAL EDUCATION IN JAPAN

Enkichi Kan

Before World War II, due to oppression by the Government, theological schools in Japan were not approved as regular colleges.* Therefore, the faculties were not able to grant academic degrees approved by the university (or college) regulations. Even at government-approved universities it was usual for the study of Christianity to be permitted only as a "Course on the Study of Religion" and theological education in the strict sense of the word was prohibited. When a devout Christian donated funds to Kyoto University to establish a chair of Christianity, the university was not permitted to call it by its correct name. Instead it was listed as the "Second Course on the Study of Religion," that is, as a branch of the course on the study of religion. Thus we can realize how strong the pressure of the Government was on Christianity then, if we compare this with the fact that at the national universities lectures on Buddhism were officially permitted.

With the end of the war such pressure was immediately removed and theological departments were set up in some universities. Theological degrees were formally recognized. Courses on the study of Christianity were legally recognized and the "Second Course on the Study of Religion" at Kyoto University was changed to the "Course on the Study of Christianity." Moreover, theological schools, so far as they are set up in accordance with the School

* The only exception to this in pre-war Japan was Doshisha University in which the School of Theology was an integral part of the Literary Department and the graduates received a B. A. (Bungakushi) degree.

Education Law, which was newly enacted after the war, have been approved as regular colleges and the theological schools belonging to the United Church of Christ in Japan immediately were able to become theological colleges. However, to be approved as a college, it was necessary to establish a considerable number of courses in the humanities and social and natural sciences as general education for the first two years. Therefore, for financial reasons, the only independent theological school which could become a regular college was that of the United Church. In addition there are some schools which had already been approved as universities before the war and have either a theology department or theological course in the literature department, such as the theological departments of Doshisha University and Kwansei Gakuin University, and the course on the study of Christianity in the Literature Department of St. Paul's (Rikkyo) University.

In 1952, when the system of post-graduate courses was set up according to the School Education Law, it became necessary to have an undergraduate department as a substructure in order to establish master degree and doctorate post-graduate courses. Consequently theological seminaries as post-graduate departments, such as those in foreign countries, can never exist in Japan. A theological school which accommodates only those who have college degrees, such as the Anglican Episcopal Seminary, is not approved as a post-graduate school. In the same way as in the prewar times this seminary is qualified as merely one of the various schools which teach specific skills such as a sewing school. It is not legally qualified to grant approved degrees to its graduates. Hence, it may be said that this Seminary is very much like the British seminaries. In Britain, there are theological courses in ordinary universities and colleges and theological seminaries which exist only as institutions to train ministers. At Sophia

University, a Roman Catholic school in Tokyo, a theology course for post-graduate students was first set up which admitted only those who had finished the philosophy course of the Literature Department. In 1958, however, the University annexed the Roman Catholic Theological Seminary, which was only a place to train ministers, and the theology department of the university was newly established. This seems like a very wise action.

A theological school, which is in a very similar situation to the Episcopal Seminary, is that of the Evangelical Lutheran Church in Japan. In the case of this school, however, the students who have graduated and received degrees from universities or colleges are given opportunities to study at the seminary and, if they are capable and qualified, they can at the same time take the post-graduate course in systematic theology at St. Paul's University. Thus they are finally able to obtain a Master of Theology degree. This policy would be one of the wisest for small theological seminaries to take under the present circumstances of theological education in Japan.

Those who have graduated from either the theology department of a university, a theological college, or have taken the course on Christianity or the theological course in the literature department of a university or a college are granted an academic degree. This degree should be called a Bachelor of Theology degree because it is the equivalent of the Bachelor of Arts degree in America. At a university where the Christianity course is set up as one of the courses in the literature department, the Bachelor of Arts degree is granted to those who have finished that course. Those who are through with the Master of Theology Course of a post-graduate school and have had their thesis approved are granted a Master of Theology degree, and those who have finished the doctorate course and have had their thesis approved obtain the Doctor of

Theology degree. Therefore, in comparison with American degrees, the Doctor of Theology degree in Japan differs from Th. D. degree of Harvard University, for example, and is the equivalent rather of the Doctor of Philosophy degree, while the Master of Theology degree in Japan is equivalent to the Master of Arts degree in the United States. In Japan, however, the custom of applying for a doctor's degree merely by presenting a thesis still remains.

Besides the four-year college system, there is a two-year junior college system in Japan. Though it is said that this system will be abolished in the near future, there are a considerable number of two-year theological schools which give a low standard of theological education. There are also night schools and private schools giving a rather low standard theological instructions. Schools which are training students to be rural evangelists also belong to this category. We must note however, that such low standard schools are over-exerting themselves to train ministers for their own denominations and have much difficulty in maintenance. At any rate, there are at present a total of more than sixty theological schools and about two thousand theological students in Japan.

The above is a summary of the external aspects of theological education in Japan. Now we must turn to the internal problems of Japanese theological education in terms of its thought background and structural content. Here we may say that the people concerned in theological education in Japan are now forced to examine themselves in the light of the two great events which are coming soon to Japan.

One is the World Convention on Christian Education to be held in August, 1958. The other is the World Institute on Christian Education to be held prior to this convention. In preparation for these events there have already been

sent out several questionnaires to specialists all over the world asking for their opinions regarding Christian education. Glancing at these questions we find that all of them are inevitably concerned with theological education. The Shinkyō Shuppansha (Protestant Publishing Co.), which is devoting itself to publishing only Christian literature, has started to publish a series of symposia on Christian education prior to this world Convention. This project can be said to be a great milestone in the history of Japanese theological education.

Confucian teaching seems to have strongly affected Japanese theological education before the war. One of the results of this is that Christianity has always been thought of as a system of thought, and not as a way of life and evangelism has been understood as giving people instruction in Christian doctrines, which should be transformed into daily practices. Therefore, the Sacraments as the nuclei of church life have been comparatively neglected. Besides, among the intellectual people especially, the so-called "Non-Church" movement, which denies the sacraments, has gained in influence. This is one of the results of the intellectualism of Christian education in Japan.

Another result is the intellectualism of Japanese theological education. This is derived from the method of theological research based upon the so-called "liberal theology." According to this, theology is the study of Christianity by means of a secular method of scientific research.

In this case, practical theology is interpreted only as a sort of technique to be applied in the practice of the truths of Christianity which have theoretically been investigated by means of a secular method. Therefore, practical theology (homiletics, pastoral care, the study of worship or the so-called religious education) is equivalent to applied theology and was implicitly regarded as being lower in value than the theoretical studies such as Biblical¹

theology, historical theology and systematic theology. However, such a method of study based on the viewpoint of liberal theology would eventually eliminate the uniqueness of theological research as a science. And theology from the standpoint of methodology has no other method of study than historical or philosophical research, whereas according to Dialectical Theology, particularly the theology of Barth, which is trying to replace liberal theology, all theological study has only one ultimate aim, that is, the worship of God.

The purpose of theology as a study of the revelation of God is to hear and speak the Word of God correctly. Such a theology insists on the uniqueness of the method of theological research and makes it explicit that theology has its own particular way of thinking. In this sense, it demands that Biblical theology, Biblical exegesis and systematic theology (dogmatics), must be for the worship of God. Thus the study of worship is not a type of applied theology, that is, the application of the results of theoretical studies to practice as in liberal theology, but the climax of study in all the fields of theological research. Hence, we may say that theological research is necessary for the sake of the correct worship of God.

We must abandon the attitude of looking down on homiletics, the study of worship, pastoral care and religious education as being lower in value, and we must regard the study of worship as the highest in value among all theological studies. The influence of dialectical theology in Japan was at first seen in the fields of dogmatics and Biblical exegesis, but gradually it was found in the study of worship (practical theology) and more recently the fact has been made more explicit that study of worship (practical theology), in other words the problem of Christian education, has a primary significance among all theological study.

Due to such circumstances, theological publications in Japan thus far have been concerned mainly with dogmatics, Biblical exegesis and the history of Christianity. Few books dealing with the study of worship, pastoral care and homiletics have been published. This has been one of the great defects of theological education in Japan. Even the study of Barthian theology, which was once widely discussed, treated it merely as the teaching of a system of thought or doctrine. But if we read Barth's dogmatics carefully, we will notice the fact that the purpose and significance of Barth's theology lies in worship.

The World Convention on Christian Education, which is being held in Tokyo this summer, will discuss the relationship between theological education and Christian education. The principals of many theological schools will participate in a symposium. We hope that they will discuss not only such practical problems as how to deal with Christian education in theological schools, but also examine themselves by discussing such fundamental matters as the position of Christian education as practical theology in the general scheme of theological education. Though those who have been affected by British and American theologies are apt to deal with the so-called practical or concrete projects, at the present stage of theological education in Japan reconsideration of such a fundamental problem as the position of practical theology in the dominion of theological studies is urgent. At the same time we must note the fact that the study of Barthian theology in Japan is paving the way for such a reconsideration.

In connection with the problem of worship, we must confess that church music is the poorest aspect of the churches in Japan. It is widely known that outside the church occidental music is astonishingly influencing the younger generation. It is not too much to say that in comparison with the prevailing influence of western music,

the scantiness of church music presents a gruesome sight. Although the progress of theological education in Japan, especially in the fields of Biblical, historical and systematic theology, is remarkable, practical theology is too much neglected. Research in and improvement of church music in Japan, as one of the aspects of the study of worship, should be most emphasized in theological education hereafter. Just as there is a School of Sacred Music attached to the Union Theological Seminary in New York, so in Japan there should be a well-equipped school of church music in some form. Perhaps it would be best to establish it in connection with a theological seminary. It is needless to say that the younger generation has so much interest in occidental music that church music should play an important role in evangelizing the younger generation.

Not only church music, but also church painting, sculpture and architecture must be emphasized. So far as Buddhist art is concerned, our nation has many precious masterpieces which are national treasures of which we are proud. In the case of Christianity, however, we regret that there is nothing noticeable. This may be due to the short history of Christianity in Japan. Anyway, this is one of the evidences that Christianity has not yet become firmly rooted in the soil of this country. If Christianity is being taught merely as theory, it is not really functioning as it should. Unless the Christian faith is concretely expressed in the forms of painting, sculpture and architecture by the hands of the Japanese people themselves, we cannot say that evangelization and Christian education in Japan are achieving successful results. It is needless to say that this will take many years, but now when the Protestant centenary is near, Japanese Christians should reflect upon this fact and the study of Christian art as one of the problems of theological education should be discussed.

This seems to be not only one of the important problems of theological education in Japan, but also I should say, of all the world. Acceptance of the Christian faith should be not merely through listening to sermons or lectures but also by means of more concrete media such as painting, sculpture, architecture and music. Concerning this point, it is worthy of note that in the systematic theology course at St. Paul's University Graduate School an attempt is being made to study Christian dogmatics through the artistic expression of faith, by setting up a course of study of Christian art. This attempt harmonizes well with the view mentioned above that worship is the purpose and center of theology.

Lastly, we must reflect on the fact that the Protestant churches in Japan have had little success in their evangelical work in the past one hundred years, though they have been greatly aided by foreign missions which have sent many workers and a tremendous amount of money to Japan. This fact leads us to consider various problems which Christian evangelism faces in a heathen society. Theological education in Japan must solve the problem but, as we do not have enough space to discuss all of them here, let us consider some of the most fundamental ones.

It is undeniable that, when Christianity was first introduced, the Japanese people received it in a Confucian and Buddhist manner of thought. There is a story that when Roman Catholicism was first brought to Japan by Francis Xavier prior to Protestantism, the Japanese people then accepted it as a high-church sect of Buddhism. This story, though somewhat exaggerated, seems to suggest some truth. In other words, the Japanese people unconsciously accept Christianity from a Buddhistic viewpoint. Another good example is the Japanese translation of the English word "religion." This word "shūkyō," written in

Chinese characters, means the *teaching of any religion*. It is doubtful, then, whether occidentals understand the word *religion* in the same sense in which we understand it. *Religion* is derived from the Latin word "*religio*" which means "*to bind.*" So the word *religion* should have been translated into Japanese as "*a thing that binds.*" The concept of the word *shūkyō*, therefore, is not related at all with the original meaning of the word *religion*.

It occasionally happens in translating foreign language into Japanese that a Japanese interpretation is attached to a word translated. This being the case it is not certain whether the original meaning is conveyed correctly. Any way, it is undeniable that in the case of translating the word *religion* into Japanese as *shūkyō*, the Confucian-Buddhistic point of view strongly affects the translation. Besides, the motives of most of the people converted to Christianity, when it came to Japan for the first time, were rather secondary ones. They were impressed with such points of Christianity as its monotheistic conception of God or its ethical emphasis on monogamy.

It is too much to say, however, that the truth of Christianity was not conveyed to such people at all. Because, though having consciously been impressed with such peripheral matters in Christianity, unconsciously and instinctly, so to speak, they may have grasped the truth of Christianity, while they were continuing in their church life. At any rate, it is a well-known fact that many of the literary men and intellectual people who had become Christians in the Meiji Era abandoned their Christian faith in later years. It would have been impossible for them to have abandoned their faith so easily, if they had really grasped the truth of Christianity. But in order to grasp the truth of Christian faith, we must understand the unique way of Christian thinking or Biblical thinking. Then, what is the unique way of Biblical thinking or Christian thinking? It

is in short, eschatological thinking.

If we examine the contents of the evangelism of the churches in Japan from this viewpoint, we may conclude that eschatology, which should be the central thought of the Bible, is almost forgotten. I must admit that eschatology has been preached in some churches but it has not been correctly understood in the Biblical sense. Anyhow, no one can deny that eschatology was not the central message of evangelism in most of the churches in Japan. Therefore, Christianity has been accepted by most of the Japanese Christians as a religious teaching with strongly idealistic and ethical colour.

Not only those who have accepted Christianity are responsible, but also the foreign missionaries who brought the Gospel for the first time into Japan are responsible for such a misunderstanding of Christianity. Their theology was the so-called "liberal" variety. It was quite easy for "liberal theology" to combine Christian faith with the religions and moral thoughts of heathenism. But on the other hand, Christianity was deprived of its unique way of thinking through such a compromising process. Consequently, Christianity at first seemed to have been conveyed to the Japanese people, but the true nature of Christianity was not propagated.

As a result it became impossible for those evangelists to convert the Japanese people to Christianity in the strict sense. To be converted means to have one's way of thinking completely changed. But the method of evangelism adopted so far has been only trying to prove that the teaching of Christianity does not contradict conventional Japanese thought, that it is the same or at least very much like it. Therefore, the fact that Christian thought is completely new and different from the conventional indigenous Japanese thought has been forgotten.

In prewar days, therefore, such a phrase as "Japanized

Christianity " was repeatedly emphasized, and many Christians conceded to and compromised with Japanese ultranationalism and Emperor-worship. Besides, they made erroneous efforts to re-interpret Christianity so as to take up Japanese nationalistic thinking.

The Bible uses the same popular words as we use in daily life, but if we read it attentively we can easily discover that the meanings of those words are completely different from ordinary usage. For example, the word *love* is used in the Bible with a completely different connotation from our ordinary use of the word. The Bible says, "God is love." But this does not mean that love is God. God is love. Those who do not know God do not know love. This is the meaning of the Bible. Therefore, the love which Christianity teaches is known only by those who know God through the revelation of Christ. Those who do not know Christ do not know love in the Biblical sense. By not making this point, clear, if we interpret the meaning of this love in the same sense as it is used in ordinary life, the meaning of love taught in the Bible is completely deprived of its uniqueness. The same is true of the words "resurrection" and "life" in the Bible. Furthermore, if we try to understand the Bible by interpreting all the words in it merely in the ordinary sense, we shall lose sight of the real meaning of the Biblical message. *Not seeking for the completely new thing found only in the Bible*, people often try to propagate what is found also in other religions as the truth of Christianity; but in doing so they will not be able to maintain the absoluteness of the Christian message which, it would appear, need not necessarily be Christian. Consequently, people may conclude that Christianity *as a foreign religion*, is not absolutely necessary for them, and that any indigenous religion will be much more satisfactory.

These problems are all increasing in their importance and

should be seriously discussed in connection with the problems of present day theological education in Japan. In discussing these problems we must remember the Second Convention of the World Council of the Churches of Christ held at Evanston in 1945. Its main theme, which drew the attention of Christian thinkers throughout the world, was Biblical eschatology.

Now, theological education in Japan stands at the turning point. It is being strongly stimulated by the present tendency of occidental theological thought. Thus we must note the fact that Japanese theology is tending to move in a somewhat different direction from that of such Oriental countries as India and South-east Asian countries. In the Asian countries, except Japan, due to the startling rise of nationalism and racialism, there seems to exist a strong tendency to compromise Christianity with nationalistic current feelings such as the people had in prewar Japan. In postwar Japan, which remembers the bitter experience of having been defeated in the war, the situation is entirely different. Attempts to compromise Christianity with the nationalism and to interpret it in accordance with conventional national thought have been abandoned. The uniqueness and absoluteness of Christianity are strongly emphasized, and the efforts of the inquiry after Christian truth without any preconceived ideas is very active.

From February to March 1956, the South-east Asian Conference on Theological Education was held in Bangkok, Delegates were sent also from Japan. The problem of whether theology was properly fitting to the needs of the time was discussed and examined from various angles. We have heard that at this conference the opinion prevailed that theological schools in every country should train able ministers who, being aware of the political, economic and religious problems and understanding the national traditions and customs of their own countries, could do effective

evangelism. Such an opinion, however, unless it is very carefully put into practice, would lead to the same mistake as we made before the war. That is to say, our efforts to preach the Gospel understandably to the people, will be apt to mislead us to lose sight of the real meaning of the Gospel Truth.

At any rate, theological education in Japan today is urged to make a fresh start. For this purpose, first, all the churches in Japan should be completely renewed and, second, both the believers' church life and the churches' evangelical activities should begin all over again according to the Biblical thinking and not following the secular way of thinking as has been the case in the past.

CHAPTER 11

THE ASSOCIATION OF CHRISTIAN SCHOOLS—1957

by

Yoshimune Abe

I Universities and Colleges

The *Education Association of Christian Schools* is composed of sixteen four-year universities and colleges (42 departments) and thirty-one junior colleges including two theological seminaries. The schools in the four-year group have 2,345 faculty members and 47,041 students, while there are 1,571 teachers and 10,256 students in the junior college group. Seven graduate schools having 906 students are also affiliated with the Association. On the Central Education Study Committee there are three members representing these universities and colleges and each of the Regional Education Study Committees also have representatives from this group.

In addition to regional consideration of higher education the Association holds an annual national conference which usually adopts recommendations of value. In 1957 the conference was held in Atami, Shizuoka Prefecture, January 24-25, with fifty-two in attendance representing twenty-two institutions. Participants were divided into three groups for special study under the general theme of Problems Confronting Christian Universities.

One division concentrated upon the **Relationship Between Church and School** with emphasis on the following questions:

1. *What is the place of the Christian University in the*

general evangelization of Japan? What is our answer to the criticism that Christian universities have become too secularized?

The fact must be faced that the modern Christian university has to maintain as high an academic standard as any other university, with none of the special indulgence that was once shown the former type of "mission school." The differentiating feature of the Christian university must lie in its educating students through the process of Christian thinking with awareness of the worth of the individual. It must also be admitted that though evangelism in schools may be following a changed type of presentation, this should not be looked upon as a backward step.

2. *What does the university expect from the Church?*

The university cannot be a substitute for the church. It should introduce students to, and keep them in touch with, churches. In turn, it has the right to believe that churches stand ever ready to welcome students into their fellowship. Though the church and the school are thus expected to cooperate, in practise much is left undone that would encourage cooperation. More enthusiasm about contacts between local church groups and university circles would help pastors to plan for, and share in, the religious life of the campus.

3. *Is religious guidance within the university satisfactory? Should religious education pay more attention to student activities and should the counseling system be more carefully considered? Is the maintaining of a "school church" justifiable?*

It would seem in general best not to favor the so-called "school-church" even in localities where churches are not within easy reach; but the possibil-

ities in such a church when opened to the off-campus neighborhood can be readily appreciated both as a help in the guidance of student religious life and as encouragement to the whole life of the church.

Along with discussion of this church-school relationship it was stressed that measures should be taken to aid the children of Christian leaders in furthering their study and that increasing emphasis should be put upon Christian education in the primary years, since Christian training begun at the university level is far from satisfactory.

The second division considered the **Fellowship between Teachers and Student**, asking what this fellowship is and what it entails.

1. The importance of fellowship within the Christian university is recognized. What must be understood is that the teacher must seek to build this relationship on the firm basis of personality. Scholarship should be cultivated through the influence of personality.
2. The long-accepted Asiatic attitude of the teacher toward the student needs to be overcome so that the Christian faith in the individual value of each person may be exemplified rather than the formalistic idea that "one should not stand so close to one's teacher as to tread upon his shadow." Teachers and students alike are individuals before God and fellowship begins between individuals.
3. Among teachers there should be nothing to shame this fellowship and yet it may well be that the teachers cannot feel content with the situation as it exists today.
4. The changing world causes us to face changes in generations and changes in attitudes and types of judgment. We cannot force upon a younger generation the ideas in which an older group has been

brought up. Tact in leadership along with sympathetic understanding must be our wise course.

5. Counseling and guidance must be based upon experiment and investigation, not merely theory. To deal effectively with student-problems the teacher must be in close fellowship.

The third group, dealing with the problems of **Faith and Scholarship**, led the discussion along the following lines :

1. Since the ultimate ideal for the Christian university is to be both Christian and scholarly, it stands to reason that the scholarship in itself is not different from that attained in any other university. However, the prerequisite for teaching in the Christian school should be both firmness in the Christian faith and academic achievement in scholarship.
2. Teachers must not only be scholars but must also be endowed with the will and the power so to share their scholarship that they will be sharing more than academic material as they teach.
3. While maintaining the high standard required in scholarship, the Christian university must strengthen its Christian purpose by using teachers of strong Christian principle.
4. Organization and administration problems of the Christian university should be more realistically studied for guidance as in the appointing of a Dean, for example, or in the conducting of faculty meetings.
5. A no-less important problem is that of recognizing the need for religious freedom, along with academic freedom. Required attendance at chapel, obligatory courses in religious subjects, if considered desirable in the plan of the university, must be fully understood by the candidate for enrolment, whether student or teacher.

The Association's "Study Report #2" describes studies conducted in 1957, including the following on the university-college level:

"Problems Concerning the Relationship between Religion and Education in Universities"

—Kwansei Gakuin University

Kobe Jo Gakuin University

"Religious Education in Christian Junior Colleges"

—Toyo Eiwa Junior College

"Faith and Scholarship in Christian Universities"

—Aoyama Gakuin University

Aoyama Gakuin Women's Junior College

II Middle Schools and High School

Sixty-five middle schools, with teachers numbering 1,468 and students 30,402, as well as high schools numbering seventy-four, with 2,150 teachers and 46,757 students, add greatly to the interest in the membership of the Association. All of these schools have special problems of considerable variety but the Association has given definite attention to certain details from the viewpoint of Christian school education.

1. *A Curriculum of Bible Study*

Two volumes have been published for the use of middle and high schools, establishing this curriculum.

The book for the middle schools presents the first approach to Christianity for first-year study, teachings from the Old Testament for the second-year and from the New Testament for the third-year. In general, this is an outline study of both Old and New Testaments, suggesting general orientation and study of the life of Christ for the first year. Careful not to duplicate mere details in the other two years, the book uses the "teachings" for emphasis on the truth of the Bible as the basis for prac-

tical living. Accordingly, the life of Jesus and the great characters in the Old Testament are studied before the presentation of the Apostles and the church.

The high schools are offered a choice between Course A and Course B. The former is characterized as an "experience-type" of study with *The Religion of the Bible*, *The Bible and Our Life*, *The Bible and the World* as the central themes. The latter course is more of a "subject-type" of study. The themes for this are *The Development of the Church*, *Christianity and Our Life*, *The Essentials of Christianity*. For students being introduced to Christianity there is a special Introduction to the Bible appended to the first-year course.

The compilation of Course A was governed by the fact that teaching-material is not an end in itself but a means to an end, —the guidance of pupils in developing their own life-experience. It also follows that as the pupil grows in experience his appreciation of the Bible content must deepen. So it would seem that the "experience-type" of curricular study is more suitable for the understanding of the Bible. The organization of Course B was governed by the realization of the need for a systematic approach to the Bible suited to the maturing development of the older students.

2. *Studies in Moral Education*

In view of the Education Ministry's establishing required courses in ethics to be begun in primary and middle schools from April 1958, the Association arranged for discussion of this subject at its Summer Course in 1957. Later the Association sponsored two discussion sessions, the record of which appeared in "Christian School Education" under the titles "Moral Education in the Christian School" and "Christian Schools and Moral Education." Following this publication the Association made a survey of general opinion as to this educational move and the

result was published.

According to the Ministry of Education, religious education may take the place of the required course in ethics. Our Committee on the Study of Christianity and Moral Education, under the chairmanship of Mr. Hajime Kasaka, is continuing its consideration of our attitude.

The Chancellor of Doshisha University, Mr. Setsuji Otsuka, contributed an article for the "Point of View" column of our "Christian Schools Education #6", setting forth the stand of Christian schools in relation to the teaching of ethics.

A summary of this article follows:

Knowledge and skill acquired at school are means of earning our livelihood. They can be used just as easily for a bad purpose as for a good. The aim of education is to produce a good man. All subjects taught at school are factors contributing to this end but their effect is only indirect. Pupils must be taught how to make the proper use of instrumental knowledge. This is the task of moral education. The error of pre-war moral education is that it was based on national, racial egotism, upholding totalitarianism and patriotism as supreme and absolute. The dignity of the individual was ignored. The setting up of a course in morals was not, in itself, blame worthy.

The purpose of a course in morals can be achieved in Christian schools through the use of the Bible study course without the instituting of any new course in morals as such. Here we have the double advantage of finding that (1) former errors committed through a course based entirely on the Imperial Rescript can be fully corrected and (2) strength to make good use of knowledge and skill is acquired through one's life of faith.

The uniqueness of Christian education in morals is not to be attributed solely to content. It gives confidence for

doing what one feels should be done. Nevertheless, it is beset with a variety of problems. On the one hand, is the theological questioning as to God, Christ and eternal life; on the other hand, the ethical problems of how to live and for what and why. Since Christian moral education aims to reflect the Christian view of life and of the world, it is necessary for the Christian school to institute such pivotal subjects as ethics and practical philosophy in addition to the existing Bible courses.

In short, as Christians we must realize that Christian moral education is to teach the commandment "Love God and your neighbor," while we also face the solving of problems.

3. *Compilation of "A Guide for Home-room Teachers"*

One important feature of the Christian school should be found in its unique way of conducting home-room hours. The Association has recently prepared a tentative "Guide for Home-room Teachers" to be made ready for publication. Most of the work for this guide was done by the Education Study Committee of the Council of the Kanto Region.

I. The significance and purpose of the home room.

1. The significance of the home room.

- a. Necessity and demand for the home room.
- b. History of the home room.

2. The purpose of the home room.

- a. To cultivate an ideal teacher-student relationship.
- b. To make it the front line of guidance.

II. Tasks and responsibilities of a home room teacher.

1. The guidance of pupils.

- a. Guidance in school subjects.
- b. Guidance in moral and social life.
- c. Guidance in religion.
- d. Guidance in health and safety education.
- e. Guidance in planning for the future.

(Higher academic pursuit and vocation)

- f. Guidance in the good use of leisure.
- 2. Coordination with the pupils' homes.
- 3. Management of the home room and relating clerical work.
 - a. Management of home room.
 - b. Relating clerical work.

* * * *

IV. How to organize and operate the home room.

- 1. Organization of the home room
 - a. Grouping of the home room.
 - b. Home room and class.
 - c. Home room and pupils' council.
 - d. Assignment of home room teachers.
 - e. Naming of rooms and home rooms.
 - f. Regulations.
 - g. Election of Committees.
 - h. Terms of office and change-over.
 - i. Committees.
 - j. Special educational activities and home room.
 - k. Worship service and home room.
 - l. Home room teachers and organization of guidance.
- 2. Operation of home room.
 - a. Arrangement of home room.
 - b. Amplified religious education.
 - c. Role of report room.
 - d. Home group meeting.
 - e. Joining pupils' council.
 - f. Orientation for freshmen.
 - g. Recreational guidance.
 - h. Study guidance.
 - i. Health guidance.
 - j. Home room for briefing.
 - k. Home room of longer period.

3. Home room program making.
 - a. Guidance program.
 - b. Specific program of each home room.
 - c. Elective program.

V. Techniques of guidance.

1. Methods of securing information.
 - a. Types of information for guidance.
 - b. Methods of collecting data.
2. Recording of data and their use for diagnosis and treatment.
3. Hints on keeping pupils' school records.
4. Group guidance.
 - a. Types of group guidance in Christian middle schools.
 - b. What is group guidance?
 - c. The significance and purpose of group guidance.
 - d. Techniques of group guidance.
5. Individual guidance.
 - a. Individual guidance and counseling.
 - b. Three levels in counseling.
 - c. General interview.
 - d. Instructional counseling.
 - e. Non-instructional counseling.

VI. Evaluation.

1. Evaluation defined.
2. Home room evaluated.
3. Evaluation by pupils.
4. Evaluation by teachers.

Note: Home room is to be called "gakkyu" (study-class) from the beginning of the new school year in April, 1958.

4. *Activities of the four regional education study committees*

I. Tohoku-Hokkaido Region.

1. Guidance of pupils in the mode of living.

- a. Regarding students in general.
 - i. Roles of home and school compared.
 - ii. Study and club activities.
 - iii. Religious courses and general study courses compared.
 - iv. Ethics for a pupil in a Christian school.
- b. Regarding guidance.
 - i. Comparative study of rules for the conduct of of Christian schools.
 - ii. Treatment of students who need guidance.
 - iii. Limitations of guidance.
2. Guidance in the learning processes.
 - a. Relationship between the Bible study course, civics courses and courses in natural science.
 - i. History.
 - ii. Natural science.
 - iii. General civics.
 - b. Examination of 6-3 system.
 - i. 6-3 system and 2-4 system compared.
 - ii. Subjects included in the 6-3 system.
 - iii. Problems of continuity between the curricula for middle and high schools.
 - iv. Responsibilities of Christian schools for evangelism in the modern age.
 - v. How to coordinate with social events outside school.
 - vi. Study of consistent curriculum.
 - vii. Evaluation of learning.
 - viii. Moral education.
 - ix. Audio-visual education.
- II. Kanto Region
 1. Compilation of the curriculum for middle school mathematics by the mathematics sub-committee.
 2. Compilation of "A Guide for Home Room Teachers."
 3. Study in the Bible study courses.

III. Kwansai Region.

1. Study in consistent curriculum for the Japanese language.
2. Study in consistent curriculum for general civics.
3. Aims of Christian education.
4. Problems confronting Christian education.
5. A survey of schools undertaken.
6. Problems of moral education.
7. Problems the home room.

IV. Seinan Region

1. Studies and sharing of information at the regional summer class on the main theme of moral education.
2. Studies on courses in mathematics, natural science, and the Bible.

5. *Publication of studies*

The following schools were designated by the Association to study the respective themes and to publish the results.

INDUSTRIAL EDUCATION IN A CHRISTIAN SCHOOL

IN AN AGRICULTURAL AREA

Chinzei Gakuin

STUDY OF PROBLEMS IN CO-EDUCATION

Yokosuka Gakuin

6. *Decrease of pupils in middle schools and increase in high school students.*

In some middle schools the number of pupils has become so small as to be less than their capacity. Some schools, with middle and high school departments, have closed the lower departments. The cause for this situation is partly the problem of financing education and partly the general improvement in the administration of public schools. Since the total number of school-age children has been decreasing annually it must be noted that the special decrease in the middle-school age is conspicuous in the Christian schools for boys. It would seem wise for us to spare no effort in offering a unique educa-

tion along lines not possible to the non-Christian school and that religious education should be encouraged to its fullest extent. While providing for a general education our responsibility in reaching boys and girls at the middle school level cannot be stressed too greatly. We must also be prepared to face in the high schools within a few years the same situation as now seems prevalent in the middle schools. For this reason we should not delay in firmly establishing our consolidated Christian education.

III. Primary schools

In the thirteen primary schools affiliated with the Association there are 232 teachers and 4,421 pupils. One of these schools is in the Kansai Region, all the others are in Kanto. In 1957 the second annual conference for this group was held at Aoyama Gakuin, Tokyo, on November 30. The participants were divided into eight groups for discussion of the topics as shown by the outline following. General progress in the area of primary school education is made clear in the presentation of the detailed problems studied:

1. *Class-Management Division*

A. Lower grades

- 1) How to promote religious activities. Reports on attendance in Sunday schools presented.
- 2) How to adopt the method of teaching according to capacity. Reports on illustrative instances presented.
- 3) How to remedy pupils' restlessness due to the existing social environment and how to keep discipline in the classroom.

B. Medium grades

- 1) Treatment of problem-children.

C. Higher grades

- 1) Coordination in the classroom between personality education and the Bible study courses.

2. *Religion Division*

- 1) Teachers' religious faith.
- 2) Moral education vs. Christian education.
- 3) Building the curriculum.
- 4) Coordination of school and church.

3. *The English Language Division*

- 1) Reports on the present situation.
- 2) Reports on the adopted teaching methods and materials since the second conference.
- 3) Problems concerning textbooks.

4. *Music Division*

- 1) Practical aspects of organizing choirs.
- 2) Reports on the teaching of hymns.
- 3) Introduction of hymnals into the classroom.
- 4) Allocation of the study of musical grammar in each grade.

5. *Health Division*

- 1) Concrete plans for health supervision.
- 2) Problems in health education.
- 3) Pros and cons of giving prizes for perfect attendance.
- 4) Measures to counter influenza, especially temporary closure of the classroom.

6. *School Affairs Division*

- 1) On the contents of the revised manual for students' guidance by the Education Ministry.
- 2) Advantages and disadvantages of the two-semester system.
- 3) 5-day week system.

7. *School Administration Division*

- 1) Basis of salaries.
- 2) Problems concerning school accounts, salary scale plan, retirement allowances, pension and so on.

8. *Clerical Work Division*

- 1) Clerical work involving money.
- 2) Number of clerical workers and amount of the work.
- 3) Attendance at teachers' meetings; transmission of necessary particulars.
- 4) Day duty and allowance for day duty.
- 5) Enlightenment of clerical workers.

At these meetings, it was agreed that these divisions should meet as occasion calls to further their causes. The school affairs division has already had two more discussion meetings since the conference.

IV REPORTS

NO. 1

THE NATIONAL CHRISTIAN COUNCIL

Kiyoshi Hirai

One year has elapsed since the revised Constitution became effective. A keynote of the revised Constitution — namely direct linkage with the International Missionary Council—has found expression in a new and stronger emphasis on a unified operation of Christian forces within Japan in the interest of the strengthening of “Mission.” On the other hand, as a body lined up with the World Council of Churches, there has been an emphasis upon the matter of Church Unity. Five church bodies and thirteen other Christian organizations have, during the year, been functioning under this Constitution, in friendly cooperation.

The organizing in March, 1957, at Prapat, Indonesia, of the East Asia Christian Conference was an extremely significant development. By it the fellowship of the churches of East Asian countries has been much enhanced, remarkable progress in personnel and finance has been registered, and the churches of all participating countries greatly benefited. At this meeting there were in attendance from Japan the Rev. Gosaku Okada, of the Nihon Kirisuto Kyodan, the Rev. Darley Downs, missionary, and the Rev. Kiyoshi Hirai, General Secretary of the National Christian Council.

The Rev. Kaname Tsukahara, Secretary of the General Affairs Department of the Council, attended the I. M. C.

Assembly held at Ghana, West Africa. Following this assembly Rev. Tsukahara returned to Japan by way of Europe and the United States, visiting churches in various places, in the interest of the Japan National Christian Council and its special Centenary program.

The year 1959 being the one hundredth anniversary of the beginning of Protestant missionary work in Japan the N. C. C. set up appropriate committees to make preparation for the event, and with the cooperation of the member churches the following schedule of commemorative activities has been worked out :

The week of November 1 to 7, 1959 shall be observed as Centennial Week, and all of the commemorative events that are held in Tokyo shall be held within this week.

2. Sunday, Nov. 1st, shall be designated as a day of special thanksgiving and divine worship, with the recommendation that churches throughout the nation observe it as such.

3. November 3d (Tuesday), there shall be held the Centennial Celebration Ceremony on the campus of Aoyama Gakuin. The ceremonies shall begin with a service of worship, as Part I. Part II shall be a service of appreciation and commemoration, with such features as congratulatory addresses, messages of greeting, awarding of honors, and memorial rites for deceased persons who have served with distinction the cause of Christianity in Japan. To this service (Part II) shall be invited the Prime Minister of Japan, and the Governor of Tokyo.

4. There may be held certain commemorative dinners, but of an entirely optional (not official) nature, with invitations and expenses taken care of on a private basis.

As one commemorative activity there shall be the publication of certain significant volumes: one, a popular-style history, "Nihon Kirisutokyo Hyakunen no Ayumi" (One Hundred Years of Christian Progress in Japan) by Rev.

Akira Ebizawa; and another, "Historical Essays on Christianity in Japan", a collection of scholarly treatises dealing problems faced by the Protestant Church during the century. The contributors are persons chosen for their pre-eminence in the fields of Church History and Theology.

An extremely important subject in relation to the Centenary program is that of Evangelism in Japan. In the period from February through April, 1957, Dr. E. Stanley Jones was in Japan conducting his fifth campaign of soul-winning, and of spiritual culture through the Ashram method, which proved very helpful to ministers and laymen alike. During the three months Dr. Jones spoke 1,047 times with an audience total of 47,427. Dr. Toyohiko Kagawa also has continued ably to serve through his own unique campaigns all over the country. And in the fall of 1957 Japan was visited in a month-long series of meetings led by Dr. Donald Soper of London, through which visit the Church in England and the Church in Japan were very happily brought into close relationship. In his month of meetings Dr. Soper spoke 57 times. The total attendance of the services came to 26,732. Up until recently the evangelistic teams of Dr. Lawrence Lacour, which summer by summer have been reaching extensive areas of Japan most effectively, have been operating under the Centenary Evangelism Committee of the National Christian Council. However, owing to various circumstances, their work has been transferred to the auspices of the Nihon Kirisuto Kyodan.

A Committee on the Study of Church Unity has been newly created, with its membership composed of persons chosen by the various constituent churches of the Council. The Committee is taking up, first of all, the question of "The Concept of The Church." The Episcopal Church, The Lutheran Church, and the Nihon Kirisuto Kyodan will, each in turn, be the subject of study and appraisal.

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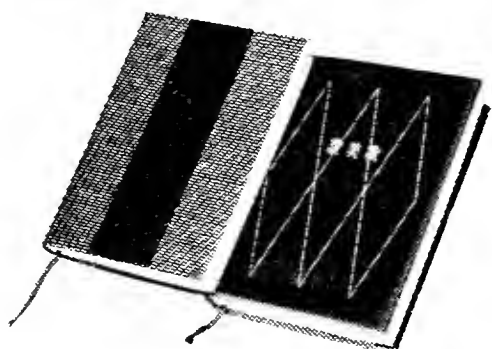
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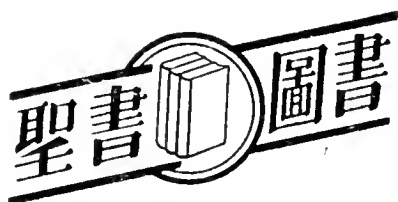
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For its two story steel and concrete Christian Audio Visual Center building AVACO seeks to serve churches, schools and Christian institutions throughout Japan through a ministry of radio and TV, through films and filmstrips, kamishibai, leadership training; buying, counselling and repair service; production of filmstrips, duplication of slides, and related kinds of work.

Thanks to the continued support of American boards through RAVEMCCO, 1957 was for AVACO a year of significant growth and progress. The fulltime staff passed the thirty mark, seven having master's degrees in their respective fields. AVACO's regular and special projects budget hit the fifty thousand dollar mark and for the first time the amount of this budget derived from sources within Japan was more than sixty percent. AVACO's annual summer workshop drew 700 persons from all over Japan and an additional hundred or more had to be turned away for lack of space. Regional workshops were held in Tokyo and nine other locations.

In the field of radio in April AVACO began its sponsored broadcast, "Songs of the Heart", featuring the AVACO chorus directed by Megumi Hara. Broadcast weekly over Radio Tokyo and Radio Kobe this program is in listening range of more than a quarter of Japan's 90,000,000 people. Letters from this program average as high as a hundred a week and inviting letters sent in response have led hundreds through church doors for the first time.

The "Muraoka Hanako Hour", its name changed to "Woman's Talk", has been broadcast weekly over five stations free of charge during premium morning or afternoon time. "Uncle Sekiya", story-teller for children, was carried by two stations, and through AVACO liaison activity Christians participated regularly in three weekly broadcasts on government network II, and also conducted three special seasonal broadcasts.

Special activities relating to radio have been the continuing night college training young people in acting, writing, announcing, and Bible. From this has sprung a self-supporting Christian drama group of thirty-five persons. Tapes of hymn music, along with radio programs, are being used increasingly in evangelism in hospitals and prisons, and among the blind and lepers.

AVACO's sub-committee on TV is laying plans to take advantage of the tremendous opportunity presented by the opening of a hundred and ten new TV stations in Japan in the next two years. These stations are crying for films of any sort, and will welcome Christian programing of a creative sort, either live or on film. A Christmas Eve service was televised from Aoyama Gakuin Chapel.

Over 8,000 persons came to AVACO and more than three thousand letters were received relating to the film library and other AVACO services. Six new filmstrips were produced as well as the narration with musical background and sound effects for a number of childrens filmstrips. AVACO film, "Songs of the Heart" was completed in English and Japanese versions, in March, 1958. Six branch libraries have been opened throughout Japan.

Japanese sound on magnetstripe was recorded on four films and laid for doing at least ten more during 1958.

Increasingly, AVACO is serving other countries in Asia, Africa and Latin America. Besides the export of kamishibai all over the world, AVACO is now producing a

kerosene projector which has been sent to a half a dozen countries where electricity is scarce. The most important current project is the mass production of the magnestripe developed and patented by Harold Gallina. Selling at about \$25.00 this adaptor will make it possible for any projector to play-back a soundtrack in a second language recorded on the film on magnestripe . . .

AVACO Executive Director, Mathew Ogawa, traveled to Okinawa and Taiwan for workshop leadership and to help in organization of committees and development of work in these locations. He was also able to attend the meeting of the World Committee for Christian Broadcasting in Frankfurt, Germany, and to spend the summer months in special training in New York City. AVACO engineers helped plan a studio built in Thailand are work on a proposed studio plan for Hong Kong.

The monthly magazine, AVACO, reached a paid circulation of more than 1,500 and readers' clubs were formed in four places.

EDUCATION ASSOCIATION OF CHRISTIAN SCHOOLS

(Kirisutokyo Gakko Kyoiku Domei)

By Yoshimune Abe

1957 was the year when the Education Association of Christian Schools laid down a new code, changed its name and worked out new ideas.

The Association is composed of seventy-six incorporated Christian schools. The aim of the Association is to contribute to the development of national education by advancing Christian school-education. The regular work of the Association is as follows: liaison with foreign countries both at home and abroad, cooperating with the National Christian Council in its evangelical work, publishing the *Kirisutokyo Gakko Kyoiku* (Christian School Education), making a list of member-schools, editing certain textbooks, finding positions for teachers, holding general meetings, study meetings, retreats, conferences and summer schools, and collecting reference books and magazines.

The above is an outline of the work being done by the central office. Other activities are being carried on in five districts with special consideration to the conditions of each district. The five sections are: Tohoku, Hokkaido, Kanto, Kansai and Seinan. Each section has its own committee and code of management.

The Association has a Committee on Education Research (*Kyoiku Kenkyu Iinkai*.) This committee takes the initiative in forming similar local education reserach committees. These are doing good work with the participation of many

teachers of member-schools.

The Committee on Education Research consists of fifteen members. Mr. Nobundo Oda is chairman. This committee is the nucleus of all Association activities and has a system of two sub-committees: the Central Committee (*Chuo Iinkai*) and the Standing Committee (*Jonin Iinkai*). The activities of this latter committee are as follows: liaison work among the four local education research committees, planning the study program, formulating the opinion of member-schools, re-education of teachers on the active list, editing books, and other investigations concerning school education in general.

In June 1957 the forty-fifth general meeting, the first after the revision of the Code, was held in Sapporo. The financial accounts and the new budget were approved as usual and then an election of officers was held. Dr. Hachiro Yuasa was elected president for the third time in succession. The agenda included the following: enlargement of publications, printing of the *Present Condition of Christian Schools in Japan*, strengthening of Public Relations activities, cooperation in preparation for the 14th World Convention on Christian Education, planning for the enlargement and establishment of colleges in the scientific fields, study of the question of moral education in Christian schools.

The day before the general meeting a conference of school heads was held in five sections: universities, junior colleges, senior high schools, junior high schools and primary schools. Serious problems which Christian schools are facing were discussed earnestly.

The following message was read at the close of the general meeting and sent to various organizations.

“This is the first general meeting of the Association since the revision of the Code. As we have a long Christian tradition, we feel

strongly the responsibility of creating a new age. We must also think about Christian school education very keenly so that the serious problems all educators are facing now can be solved on a Christian basis. The moral education problem can never so solved satisfactorily unless we seek the help of the Christian faith. We must contribute our efforts to make the coming World Convention on Christian Education successful and this must be done through our Christian school education. We express here also our strong desire to cooperate through our school work with all the churches in evangelistic work, especially now when we will observe the centennial of evangelism in Japan in 1959."

In July and August the annual summer schools for Bible teachers and teachers in general were opened at the Gotemba YMCA conference site. The former had "The Way of Bible Teaching" as its theme. Eighty-three teachers from forty-two schools attended.

The summer school for teachers in general in Christian schools is simply called "Summer School." This year the theme was "The Present Problem of Moral Education." Two hundred and ten teachers came from fifty-four universities, junior colleges, senior high schools, junior high schools and primary schools. Following this summer school, the Association sponsored a retreat for the office staffs of Christian schools. Eighty-five came from forty-four schools. They were divided into three groups: management, general affairs and finances. These three groups were in turn divided into smaller groups according to the grade of the schools to which the participants belonged.

During the summer the Association also sponsored the International Christian University summer course in recrea-

tion and urged attendance from member-schools.

As mentioned above, the Committee of Education Research is making plans for the following activities of the Association. (1) *Publishing of "The Guide to Home-room Teachers"*. Preparations have been almost completed for publishing this guide by the Kanto Committee. The guide is very important because it shows how to conduct home-rooms in Christian senior high schools. (2) *Opening of a work-shop*. An original plan has been made and drafts have already been sent to each section. (3) *Study and discussion on the theme, "Moral Education and Christian Schools."* This is not done merely in order to follow the secular wave of moral education. It is done in order to to enrich Christian education in Christian schools. The relation between Christianity and moral education in school is to be studied fully under the guidance of this committee. (4) *The designation of schools for special study from the point of view of education*. From among schools recommended by the committees of the four sections of the country, some schools will be selected by the Central Committee for testing the *Guide to Home-room Teachers*.

The final activity in 1957 was a retreat for school administrators. Principals, head-teachers and directors of senior and junior high schools attended and discussed "How to conduct moral education," "How to make an educational curriculum," and "How to raise the efficiency of school management."

Special activities this year were: the opening of a nation-wide conference of primary schools and universities belonging to the Association, a conference of school representatives, publishing *The Present Condition of Christian Schools in Japan*, completion of the curriculum for Bible teaching, establishment of a Public Relations Committee, and distribution of *Christian School Education* to all mem-

ber-schools.

The primary school section and the university section have nation-wide conferences once a year. Almost all the teachers of member-schools, numbering approximately two hundred, participated in the Elementary Education Conference. These schools had a one-day holiday so that all teachers could attend. This was the second conference for primary school teachers and the third for university professors.

The third conference of school representatives was nation-wide in scope. Subjects discussed were: "Moral Education Problems," "Bible Teaching Curriculum and Text books on Religion," "Publishing of *Present Condition of Christian School Education*," "Transfer-School Problem between Christian Schools," and "Increase of Teachers' Salaries in Christian Schools." The publishing of *The Present Condition of Christian School Education* is one of the activities commemorating the centennial of evangelical work in Japan. It has three parts: history, present condition and future dreams. Specialists are working on this. The chairman of this specialists committee is Mr. Jiro Shimizu.

The making of curricula for Bible teaching has long been a dream. At last one for junior high schools and one for senior high schools has been published to the great joy of the teachers concerned. This work was done with the help of representatives from the Research Committees of all the districts. They formed a national committee and decided what the curriculum should contain. Dr. Isamu Chiba is chairman of this larger committee.

A further study of Bible teaching as a whole is to be made in the future, and the relation between this curriculum and present textbooks on Bible teaching will be studied. There may be a chance of editing entirely new textbooks on the Bible in the near future.

The Public Relations Committee, which was started in 1957 to promote the work of the Association in addition to routine activities has assumed the role of the spokesman for the Christian society in the world of secular journalism. At present the chief work of this committee is publishing a monthly paper, *Christian School Education*. The chairman of this committee is Mr. Bunnosuke Sekine.

Study of the revision of the junior high school curriculum adds another subject of concern to the list of studies under consideration by the Association together with the problem of co-education and a plan for making a straight six-year curriculum.

The kindergarten teachers' section is a part of the University Conference. This section gave its deepest concern to the problem of developing better teachers for Christian kindergartens. Eleven Christian colleges have courses for training kindergarten teachers. These schools got together at the conference and discussed the promotion of such education in their schools. The result of their studies was printed in the magazine *Hoiku Kenkyu*.

In summary the Association is publishing (a) the monthly paper, *Christian School Education*, (b) the reports of various conferences belonging to the Association, (c) lists of the names of member-schools, (d) a curriculum for teaching the Bible, (e) reports on various studies made during the year by members of the Association, and (f) textbooks on the Bible and Christianity. In 1957 a beautiful calender with pictures of almost all Christian schools in Japan was printed for use in 1958. The pictures are all in six colors and are arranged according to the date of the school's founding. The original pictures were given by each school.

Many good reports of the four sections of the Association are found in *Christian School Education* every month. The reports tell clearly the daily growing activities of the

four districts. It is to our great joy that since the beginning of the education research committees the friendship between teachers of various schools has become very intimate. Our future looks very bright. We are very happy for this bright future of the Education of Christian Schools in Japan.

NO. 4

JAPAN BIBLE SOCIETY

Tsunetaro Miyakoda

Circulation

The following table shows the number of scriptures distributed during 1957 and the channels by which they were handled.

	Bible	N. T.	Gospels	Braille	Total
Depositories	54,719	153,361	82,870	37	290,987
Church	20,547	202,972	144,709	3,018	371,246
Colporteurs	—	2,087	1,090,765	—	1,092,852
Donations	18	316	12,291	—	12,625
Sold to other					
Societies	3,265	13,410	7,968	—	24,643
Grand Total	78,549	372,146	1,338,603	3,055	1,792,353

The table shows that more scriptures were distributed through bookshops than through churches. This has been noticed since 1955. Sales by the churches have been stabilized and have paralleled the rate of the increase of church members. It became so after we stopped in 1956 the discount that was given to the churches after the War. (The discount is still offered in case of large quantities to the churches.)

It is expected that sales through bookshops will increase more in years to come.

Colporteurs' Activities

Seventy colporteurs have been steadily working for the

Japan Bible Society. Forty of them are full-time workers (four women) and thirty on commission. While those who sell on commission are confined to their resident district, full-time colporteurs go any place they are asked. The forty colporteurs have been well trained and the result of their work is praiseworthy.

They are organized into teams. Generally one team consist of four members. One of them is a leader of the team. Usually they visit from house to house two by two. It is an inspiration to join and see the team members gather each morning and hold Bible study and prayer meeting before breakfast. In the evening they come back and made a report to the leader and take their meal together. Some times two members must wait for the other two coming back late because of some accident. The General Secretary has been constantly emphasizing that the life of the colporteurs and the team should be a witness to the local churches and the public at large.

1957 was the most fruitful year in colportage in regard to co-operation with the local churches. From northern Hokkaidō to southern Kyūshū we have received splendid reports on the co-operation between colporteurs and local churches and churchmen. We are glad to report that many new churches have been started by the effort of our colporteurs in those areas.

When the General Secretary visited and preached at one country church in Kyūshū, a retired minister made a report that the neighbouring town church (Mie church) was started thirty years ago by one colporteur named Mr. Mukai, and again this year another church was started by the visit of a colporteur team to Kuzu (Ōita-ken)

The following are the statistics of colporteur distribution during 1957.

	Nov.- Dec.	Jan.- March	April- June	July- August	Sept- Oct.	Total
Hokkaido				132,664	59,448	192,112
Iwate-ken			77,586	29,498	45,743	152,827
Akita-ken			39,770	40,531		80,301
Miyagi-ken			20,610	26,646	27,591	74,847
Chiba-ken	30,725	66,689				97,414
Gifu-ken					41,138	41,138
Tokushima- ken	38,460	39,784				78,244
Kochi-ken	27,780	27,614				55,394
Kanagawa- ken					27,750	27,750
Oita-ken		64,137	56,497			120,634
Kumamoto- ken	74,647	58,736	5,382			138,765
Kagoshima- ken			12,377	3,818		16,195
Total	171,612	256,960	212,222	233,157	201,670	1,075,621

By this year (1957) our colporteurs have finished their visitation in the following five districts (ken). The total distribution is shown below.

	1954	1955	1956	1957	Total
Akita-ken		85,780	141,577	80,301	307,658
Chiba-ken	94,752		66,583	97,414	258,749
Tokushima-ken	76,240	4,725	92,468	78,244	251,677
Kumamoto-ken	131,625	12,266	218,898	138,765	501,554
Kochi-ken	33,946	16,364	88,481	55,394	194,185

The average distribution of one colporteur was 31,223 copies in a year. These are mostly Gospels and a few testaments. Their monthly distribution was 2,584 copies and daily distribution was 120 copies.

Bible Van Tour

After one year of experiment the Bible Van demonstrat-

ed its effectiveness in 1957. It has travelled over the whole Honshū and Kyūshū areas. In November Mr. Tanabe with his assistant drove the car over the Tōhoku area. He took the Pacific Sea Route up to Sendai and went through Morioka to Aomori, then from Aomori to Hirosaki, Akita, Sakata to Niigata and back to Tokyo through Nagano and Maebashi. The Tōhoku area has been reported to be poor and hard to obtain contracts with the new bookshops, but in most big towns Mr. Tanabe has been able to open relations with shops to handle the scriptures.

From January to March the Van went down to the Tokaido and Sanyōdō (Okayama, Hiroshima area) and into Kyushu through the tunnel at Shimonoseki. They called at Fukuoka, Nagasaki, Saga, Kumamoto and Kagoshima. From Kagoshima they turned to the Inland Sea route and went up to Miyazaki, Ōita and Moji, and returned through Ōsaka to Tōkyō at the end of March.

In April the Van visited the central mountain district of Nagano and Yamanashi. In May they went to Chiba Tochigi, Gunma; to Fukushima in June, and to Tōkaidō in July. From September to October the Van again visited the six prefectures of Tōhoku.

In late October, the Van went down to the Sanindo, Tottori and Matsumae area. This was the first time our Bible Van visited the isolated Japan Sea area where Mr. Barclay Buxton first started a very successful Gospel work some sixty years ago. The Van continued its journey from there to Kyūshū.

The number of scriptures the Bible Van placed in bookshops and churches was 3,256 copies. But the service the Van has rendered in making new contacts with bookshops and churches should be considered more than simply a matter of sales. The Bible Van has carried and shown the Film "Our Bible: How It Came to Us" in churches and town halls.

Bible Exhibits

In 1957 Bible Exhibits were held at thirty places. Only one exhibit was held at a local church. Others were held at secular schools and department stores. It is a hopeful sign that so many exhibits were requested by non-Christian schools and institutions.

One of the exhibits was in a show window of the Iwataya department store in Fukuoka city at Christmas time. This is the biggest store in the Kyūshū area and is situated at the center of the city. For three weeks all its show windows exhibited Bibles, and it was an attractive enterprise indeed.

General Secretary's visit to South & North America

To attend the United Bible Societies Conference in Brazil Rev. Miyakoda, General Secretary, left Tōkyō on June 16th. He stopped at Los Angeles, had talks with Church World Service officers and Japanese church representatives on distributing the Bible to Japanese emigrants to South America.

Mr. Miyakoda went through Florida, Panama, Lima and Santiago down to Buenos Aires, Argentine and visited the Japanese churches in Argentine for five days. He then entered Brazil. Before the U. B. S. Conference, Mr. Miyakoda called on Japanese colonies in San Paulo state for ten days. He had a good chance to meet with Japanese Christians there and was able to speak on Bible Society activities. He attended the U. B. S. Conference which was held for twenty days in San Paulo and then in Rio de Janeiro.

After the Conference was over Mr. Miyakoda left Rio de Janeiro on July 25th. He visited New York from July 26th to August 3rd. There he met with the American

Bible Society staff. Then he called at the Chicago and San Francisco Bible Houses, and came back to Tōkyō on August 12th.

No. 5

W. C. T. U.

Seventy years ago, a woman on the continent of America threw the ball of temperance across the great ocean. This was caught by the hand of a Japanese woman, Madam Kaji Yajima, and was passed on to tens, hundreds, and thousands of women in the country throughout these many years.

Now the work of the great three W. P.'s, World Peace, World Purity and World Prohibition is taking root in the land and is flourishing year by year in the Japan Woman's Christian Temperance Union.

Located in Okubo, the station next to Shinjuku, — the new center of the city, — on a site which was bought 65 years ago, the W. C. T. U. keeps at its work with constant and steady steps.

The year 1957 was opened by the special tours of two executives, Mrs. Mrs Takegami and Mrs Kubushiro, both of whom made a trip to China, firstly in a group of Christian leaders, secondly as a head of thirty representative women leaders from all over Japan. Both spent over a month in New China and brought back valuable reports from this rising neighbour.

Annual National Council in Kochi

After they returned the annual National Council was held at Kochi, in Shikoku, a good distance from the capital, but this was carried on in a most inspiring and useful way by the utmost efforts of the District President, Mrs Yokohama. It was the very first conference which was held in Shikoku, a location separated from the main land.

The Year of Anti-Prostitution

April 1st, 1958 is designated the date on which all the licences are to be taken away from the red and blue line districts which have any kind of prostitutes. With this object in view, we the W. C. T. U. women, working together with many different women groups, sent out special messengers to each prefecture to make preparation complete. Two homes for girls, one in Osaka Prefecture and the other in Hiroshima Prefecture, were started by our members.

Seventy Years' Anniversary Work

The drive was started three years ago aiming at ¥70,000,000. Of this ¥50,000,000 has been subscribed and over ¥30,000,000 been paid in cash after taking out necessary expenses we have ¥29,000,000 in the banks. In order to finish the building, the Hall, the office and a Girls' Home, we must have ¥40,000,000, so we have prolonged the campaign a year and are trying hard to get cash so that we can start building during this year.

Special National Council

In order to accomplish this purpose we had to have another Special National Council in Tokyo in September 1957.

Many Messengers of Peace Over the Sea

Mrs Izumi, Mrs Otsuki and Mrs Nonomiya, all members of Peace Section of W. C. T. U. went abroad. The first to America, the second to Europe and the third to Australia. Mrs Nonomiya made a special lecture tour in Australia and made a deep impression throughout the country.

One of our executives, Mrs Munakata, was invited by a missionary society in America and made a ten-months lecture tour in U. S. A. Looking back over the year we find our organization working in and out of the country throughout the year.

Notwithstanding all this outside work, the W. C. T. U. itself was constantly pushing its regular work at home, in its temperance movement, membership task, young peoples' branches and children's branches, all working for the establishment of God's Kingdome on earth. As for the temperance movement Mr. Kuwano, the Superiutendent, worked hard all through the year writing a pamphlet, making a poster, and trying to put temperance material in the school text books.

THE NATIONAL Y. M. C. A.

Saburo Nagai

1957 was the second year of the Three Year Forward Movement of the National YMCA and we carried out the following program in cooperation with the local YMCAs.

(1) **Construction of YMCA buildings.**

A part of the YMCA hall at Kyushu University, with the aid of the International Committee of the National Councils of the United States and Canada, was completed and started activities as a student center. The Osaka YMCA started the construction of its Youth Center having successfully collected 30 million yen (approximately 83 thousand dollars). This was completed in March, 1958.

(2) **New Activities by local YMCAs.**

The National YMCA sent a secretary to the Fukuoka YMCA and reopened its office. In October the Okayama YMCA formally joined the National YMCA. Also in Fukuchiyama, Shizuoka and Yokosuka, YMCAs will be established soon.

(3) **Sending Secretaries Abroad.**

Secretary Kazuo Nishikawa came back to Japan from Ceylon having finished his one-year-term as a leader of gymnastics and Judo at the Colombo YMCA. In September, secretary Kentaro Shiozuki went to Geneva, Switzerland, for his three-year term as one of the staff members of the World Student Christian Federation.

Two students participated in the Student Work Camp sponsored by the Philippine YMCA.

To the World YMCA general conference held in August, chairman Daisuke Takei, general secretary Saburo Nagai, and cooperating secretary W. A. Long were dispatched as delegates.

To the Asian Student Conference Preparation Committee Meeting sponsored by the World Student Christian Federation, the India SCM general conference and the Indian YMCA general conference, Mr. Yasutaro Owaku, secretary of the student section, was dispatched as a delegate.

(4) National Activities :

- a. Training of Lay-Leaders: The training of lay-leaders is one of the most emphasized activities of the National YMCA. We held the following training conferences :

Eastern District Conference—May 11 and 12 in Yokohama—63 attended

Central District Conference—May 1 and 12 in Nagoya—117 attended.

Western District Conference—May 18 and 19 in Moji—35 participated.

National Conference — Nov. 22 and 23 in Kyoto — 149 were present.

Summer School—Aug. 26 to 31 at Tozanso site—180 attended.

66th Japan Hi-Y Alliance National Annual Conference—Aug. 12 to 15 at Tozanso sit. 172 participants.

27th National YMCA General Conference—Oct. 19 & 20 at Tozanso site—148 attended.

- b. Activities of the Student Section :

For strengthening the 150 university YMCAs the secretary of the student section visited various places. We carried out help for and cooperation with such district

summer schools and local student conferences as the Kwanto, Tokai, Kinki, Chugoku, Shikoku and Kyushu areas.

c. YMCA Institute for Training and Research:

We sent out 9 graduates who had finished the training course of the 1956 fiscal year. Eleven were newly enrolled in April for the 1957-58 year.

d. Publishing Activities:

6 new books were published—16,000 copies.

27,500 copies of 8 books were reprinted.

THE JAPAN Y. W. C. A

Miyako Ishibashi

The major effort of the Association in 1957 was to understand the changing role of women and the place of the family in society. "My Task in Family Life Today" was the theme used on different occasions both nationally and locally throughout the year. A three-day membership conference held in October at Amagi-Sanso was the highlight. Two hundred and forty-six members from all the local associations met for their first membership conference and realized anew the inclusiveness of YWCA membership. Women of all walks of life and from ages 19 to 70 lived together, worshipped together, and discussed careers, religion, family life, personal faith, marriage, social security, and social responsibility. They agreed on further study of personal independence and equality, freedom and responsibility, and sacrifice and service as the questions at the heart of the problem. Their thinking and concern will be reflected in the discussion at the convention to be held in October, 1958.

Osaka YWCA has been working the last few years for the establishment of a new industrial center in the heart of the industrial area of that city. Their sincere concern for the needs of working girls and women and their commitment to the Christian's responsibility in the community life enabled them by the end of 1957 to get a piece of land in a desirable location and the leadership ready. The work has been started already and, we hope, it will fully function when the building is completed in the summer of 1958.

After intensive study to find out about the educational and vocational opportunities for mentally retarded children, Tokyo YWCA members were fully convinced of the need for training mentally retarded children after their compulsory education was completed. In 1954 they first started a small group for vocational training with the cooperation of experts such as teachers in the schools for mentally retarded children, psychologists, medical doctors, group workers, and case workers recruited among their members. In the past three years 17 girls were placed in different occupations. At present 14 girls, aged 15-20 and with IQ's between 50 and 70, are learning simple manual tasks through the valuable experiences of group life. The project is on a small scale but it is invaluable for all those who are concerned.

Another type of community service the Association is rendering is by day nurseries. Several local associations run day nurseries though the organization and method are different depending on community needs. One association runs a nursery because of their particular concern for working mothers. It receives financial support from the local authorities and keeps its standard as a model nursery for that community. Another association runs a nursery with volunteers on duty in turn in order to give mothers time to study. However different the forms are, there is a motive common to all, — “to contribute to the healthy, happy growth of children and to mothers who are striving to become persons in this changing society.”

As a member of the world movement, the YMCA of Japan has been making an effort to meet the standards set by the World YWCA new constitution organizationally and in sharing the responsibilities “to build a fellowship of women and girls devoted to the task of personal and social living to which we are committed by our faith as Christians.”

FELLOWSHIP OF CHRISTIAN
MISSIONARIES IN JAPAN

Raymond J. Hammer

‘Christ Frees and Unites’ was the theme of the 1957 Conference, held for the first time since the war in its old haunts—the Auditorium at Karuizawa. The choice of a theme was, of course, partly influenced by the fact that the World Lutheran Conference held in Minneapolis put out the same central theme—but it was also indicative of much thinking within the Fellowship of Christian Missionaries (FCM). The FCM is a loosely organised association of all who profess to be Christian Missionaries and produces no measuring rod of what that term would imply, but, nonetheless, its platform represents the orthodox stream of historic Christianity, accepting the sufficiency of scripture in matters of faith and doctrine.

As a Fellowship, we realise that fellowship is something which is only truly to be found in Christ, and the 1957 theme recalled us once more to the truth of our oneness in sin and bondage, and the uniqueness of the One who alone can liberate and make of our divisions ONE BODY. There is no enforced uniformity of opinion concerning the outward manifestation of the basic unity that exists in Christ, but the way in which the theme was presented and received showed that many felt that by ‘fellowship’ we must mean something deeper than a mere superficial heartiness, and that we do not obtain fellowship by turning a blind eye to our differences. The very fact that there is not true unity amongst Christian Missionaries in Japan meant that the recommendations of the Committee on

Missionary Strategy, which had been set up by the FCM in 1955 and which presented its report, could not be considered as more than an ideal. The report indicated the very apparent drag in the spread of Christianity in Japan, and the lack of any long-term strategic approach to the total task of confronting every aspect of Japanese life with the Christian Gospel.

The year witnessed further efforts to secure closer co-operation between the Fellowship of Christian Missionaries and the Evangelical Missionary Association in Japan—but even the production of a joint Missionary Directory proved impossible. The main point of dissension lies largely in theological definitions, and the precise understanding of the mode and limits of the authority of the scriptures—with many in the EMAJ holding what is commonly called the ‘fundamentalist’ position. But the difference is not simply a doctrinal one, for there are many within the FCM who would find spiritual and doctrinal affinity with many in the EMAJ, but the FCM, looking back as it does to the pre-war association of missions which had had a long history of evangelism in Japan, numbers amongst its members largely those who are associated with well-established churches, in which the foreign missionary works under the direction of Japanese leadership and where the initiative no longer rests with the missionary. The EMAJ, whilst incorporating a number of older groups, largely thinks in terms of the work and advance of the ‘mission.’

As a result, the FCM platform of post-war years has largely thought of the part that the foreigner must play in a Japanese-directed church, and many in the FCM constituency have been vociferous against any type of discussion or seeming policy-making which reflected a pre-war situation. Consequently, the platform discussion and the articles in the Japan Christian Quarterly, which the FCM

continues to sponsor as an Independent Journal of Christian Opinion, have not always met the needs of those members belonging to mission groups which are not associated with the well-established churches, and the need for a reconsideration of the function of the FCM is widely recognised. In fact, the Executive Committee was asked by the Conference in 1957 to consult and present for general consideration proposals which sought to make clearer the role of the FCM. There was also desire for more continuity, and three of the 1956-57 Executive Committee were re-elected to office for 1957-58. With the Centennial Year within sight, a special Centennial Committee was elected at the Karuizawa Conference, which has the responsibility of planning for the 1959 Missionary Centennial Conference, obtaining, if at all possible, the co-operation of other missionary groups, and which will serve as the FCM Executive Committee for 1958-59.

The Japan Christian Quarterly has passed through a difficult year, but, with a new editor, editorial staff and promotion secretary, together with the backing of a Publications Committee, newly elected into being at Karuizawa, it is hoped that it will make a real contribution to missionaries here in Japan and those interested at home. Major topics covered through the year have been Evangelism; Industrial Evangelism; the Japanese Religious Scene; and the Japanese Pastor. The issues in 1959 will naturally lay stress upon the work of the Churches in Japan over the past 100 years, but the exigencies of space are leading the Publications Committee and the Centennial Committee to consider the possibility of special publications.

Apart from the main Summer Conference, the Kansai Group met in November 1957, when Christian Education was the major theme, whilst there was a Kanto gathering in January 1958, at which inspirational addresses were

accompanied by reports on several Conferences of a missionary character outside Japan. The FCM realises the dangers of insularity, and desires at times to remind itself that the Christian Gospel is for the world as a whole, and that the Church of the Living God is one throughout all the world.

Activism and talk are so much a feature of missionary gatherings that the present Committee is planning for a Conference at Nojiri, where the emphasis will be 'Toward Maturity,' in the realisation that advance is only possible through increasing depth of spiritual conviction and a greater commitment to the mission upon which Christ sends us.

The FCM has bid farewell a number of stalwarts, including Dr. Paul Mayer and Dr. A. J. Stirewalt. The latter, through his long service as necrologist, reminded the movement of its historical links and the procession of witness to the truth as it is in Christ. The constituency of the FCM looks forward to the centenary year with the prayer that they may be worthy of those who have gone before, but chief of all that they may be faithful servants of Him, Who was their Lord and Who is today 'the author and perfecter of our faith.'

NO. 9

JAPAN CHURCH WORLD SERVICE HIGHLIGHTS OF 1957

I. Saving of life and health

A. SOS Commodities distributed in 1957

1. Types amount in pounds

Flour	8,266,200
Rice	17,075,200
Beans	1,322,800
Milk	1,043,766
Butter	337,032
Cheese	30,030
Total	28,075,028
Value	\$ 4,164,756 or ¥1,499,310,000

2. Channels of distribution types of recipients, and quantities Distributed

- a. Distribution through JCWS Prefectural Committees and related churches and Christian institutions and agencies ... 4.24% of commodities

Type of recipient	No. persons served	Quantity Distributed
Needy at family level	201,000	
Stateless refugees from Communist China	300	
Japanese migrants	450	
Victims of local fires, floods, other emergencies	1,000	940,806 lbs
40 Christian social welfare institutions and needy in other institutions	5,000	250,234 lbs
TOTAL	207,750	1,191,040 lbs

- b. Joint distribution by local government and welfare authorities in cooperation with the churches 44.34%

Destitute pioneer farmers	300,000	12,388,462 lbs
Victims of Kyushu flood	130,000	61,209 lbs
TOTAL	430,000	12,449,671 lbs

c. Distributions through the National Council of Social Welfare		51.42%
To 10,000 social welfare institutions	678,000	6,434,317 lbs
To Hokkaido famine victims	200,000	8,000,000 lbs
TOTAL	878,000	14,434,317 lbs

TOTAL SOS COMMODITIES
DISTRIBUTED ALL
CHANNELS

1,515,750 28,075,028 lbs

3. **Types and numbers of recipients who received SOS
commodities and % total needy served**

10,040 social welfare institutions	683,000 persons	45.06%
Needy at family level	701,750 persons	46.30%
Disaster victims	131,000 persons	8.46%
TOTAL NEEDY PERSONS SERVED	1,515,750 persons	100.00%

4. **Breakdown of sources of SOS freight reimbursement**

A. **Government-related Amount % of Total
sources**

1. National Council of Social Welfare	\$203,687.88	
2. Associations of Pioneer Farmers	108,878.66	
3. Prefectural Government	34,580.59	

TOTAL	\$347,147.13	90.4%
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B. **Non-governmental sources**

1. Local churches	\$ 18,341.77	
2. Christian social-welfare institutions	15,055.72	
3. Contribution from individuals	3,220.60	
4. Contribution to aid Hokkaido famine sufferers from coal miners in Kyushu who were themselves aided 3-4 years ago	3339.49	9.6%

TOTAL	\$36,957.58	
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TOTAL SOS COMMODITY
FREIGHT REIMBURSEMENTS
ALL SOURCES

\$384,104.71 100%

B. **Clothing, soap and vitamins**

Distributed 1957

New and used clothing	285,000 pounds
Soap	144 cases
Vitamins	1,106,000 vitamins

Major recipients of clothing, soap and vitamins

To neediest families through the churches	40,900 lbs. clothing 10 cases soap
To needy ministers (salaries less than \$30 per month)	1,000,000 vitamins
To Kyushu flood victims	33,000 lbs. clothing and bedding 60,000 vitamin tablets
To persons in social welfare institutions	123,600 lbs. clothing 30,000 vitamins 123 cases soap.

II. Restoring Hope and Courage

- A. **To destitute pioneer farmers in northern Japan :** 21,060 pounds of Ladino and Red clover seed from CROP, and 19 Heifer Project cows were sent for pioneer projects of rural rehabilitation where diversified farming must replace rice-growing because of poor soil and climatic conditions which cause poor harvests and extensive famines. Also distributed to needy farmers were 13 heifer calves, 134 chicks, and 4 pigs—all offspring of livestock donated by the original recipients of HPI livestock to other needy persons.
- B. **To the flood-struck victims of July's Kyushu floods :** 24 hours after the flood victims had lost their homes and belongings, aircraft were rushing CWS food and clothing supplies to them. Japan Air Lines, Northwest Airlines, the U. S. Air Force, and Japan Self-Defense Forces flew 13 planes carrying a total of 65 tons of relief supplies. With this on-the-spot assistance, the flood victims were able to recover and rebuild in record time.
- C. **To the physically-handicapped :** Aid in building a rehabilitation center for wounded and disabled Japanese war vets. Kriete Fund loans to those persons who have completed rehabilitation training in an institution to enable them to set themselves up in a self-respecting, self-supporting business.
- Setting up 4 summer camps for 133 physically-handicapped children—in cooperation with the YMCA and National Institute for Crippled Children.

Continuation of JCWS "Chair of *Christian* Social Work " at the National Council of Welfare's College—offering the Chris-

tian basis and interpretation of social work with an emphasis upon aid to the physically-handicapped.

Scholarships to enable outstanding Christian young people to be properly trained to minister to the physically-handicapped.

- D. **To 450 Japanese migrants as they leave Japan for new homes in Brazil:** Clothing packets as well as vitamins and other supplies were given to these pioneers who have sold all of their possessions in order to pay for their travel to new homes in South America. 11 Royal InterOcean Line ships were serviced before departing from Yokoham.
- E. **To Christian pastors in remote pioneer farming areas of Hokkaido:** Heavy winter boots were presented to enable them to reach isolated pioneer farming communities.
- F. **To needy rural pastors and their families:** Upon the birth of a new baby, gift packages of baby clothing, diapers, soap, pins, and clothing for other children in the family and the mother are presented by JCWS. These gifts were made possible primarily by shipments of assorted relief supplies from the United Christian Missionary Society of the Disciples of Christ.
- G. **To stateless White Russian refugees from Communist China:** In January 1957, a World Council of Churches Refugee Settlement was established at the Yokaro Hotel in Yokohama to care for refugees from Communist China. 56 refugees are now living in this Center. In October, a daily school was opened for 15 children of school age who are living in the Refugee Center.

With the understanding and excellent cooperation of the Japanese Ministry of Justice, 73 refugees still in Communist China have received Japan visa authorizations and are expected to arrive in Japan via Hongkong in 1958. JCWS, functioning as the WCC Refugee Office in Japan, arranged the necessary Japan sponsorships for these refugees.

Through the WCC Service to Refugees, JCWS aided in the resettlement of 34 stateless refugees in Japan to the United States, Australia, and Brazil.

WCC Japan is now processing 175 refugees under the provisions of the U. S. Public Law 85-316 for possible resettlement

in the United States as "refugee-escapees."

Stateless White Russians	122
Chinese	47
Japanese	6
Total refugees being processed	175

III. Inspiring people to help others

- A. **Hokkaido famine area:** Governor Toshifumi Tanaka of Hokkaido, in thanking JCWS and the other Christian agencies (American Friends Service Committee and Catholic Relief Services) for their substantial aid in feeding the 53,000 destitute pioneer farming families during the winter months of 1956-57 said:

"Relief aid was received first from your organizations. For this we are grateful. But it was spiritual aid also, for it gave us new courage and helped to make possible the large expression of aid from within Japan."

- B. **Miyagi Prefecture distressed pioneer farming area:** 1. Governor Yasushi Onuma of Miyagi Prefecture, in expressing his gratitude in person to the JCWS Director for the gifts of SOS food, CWS clothing, and CROP clover seed said:

"When one of our pioneer farming areas recently faced a serious rice shortage this year (late 1957), fellow pioneer farmers in another area which had enjoyed a good rice harvest sent large quantities of their own rice to help their brothers in need." "This," continued Governor Onuma, "is a direct result of this Christian expression of goodwill by the American people and their churches."

2. The following is an excerpt from the *Mainichi* newspaper, dated January 6, 1958:

"The Christian Press reports a very interesting experience of a colporteur of the Japan Bible Society while he was recently cavassing the home of a remote area of Miyagi Prefecture in northern Honshu. Impressed by the eagerness of the colporteur to sell even a 10 yen portion of the scriptures, and deeply appreciative of the relief which his region had received from Japan Church World Service, a certain Mr. Kakuichiro Murayama of Karita-gun, although not a baptized

Christian, donated ten thousand Kokeshi dolls through the Bible Society for distribution by some Christian agency. To make this possible the Social Committee of the United Church of Christ in Japan has agreed to finance the distribution to 60 nurseries, and old peoples homes."

- C. **Group of coal miners in Kyushu who were aided in 1954 and 1955 by JCWS supplies:** A group of coal miners in Kyushu, who themselves were several years ago unemployed and starving, upon hearing about the Hokkaido famine in 1957, collected the yen equivalent of \$339.49 to pay for the transportation of ten tons of SOS rice and milk to the distressed pioneer farmers in Hokkaido.

IV. The integration of service and witness—though deeds of love, the communication of the Gospel

Recently, the Head of the Association of Pioneer Farmers of the six northern Japan Prefectures, representing some 36,000 families, or about 180,000 pioneer farmers and their dependents, made the following request to JCWS:

"Because the Christian church has been so generous in its aid to us and in helping us to better our lives as pioneer farmers, we now can truly feel the warm spirit of Christianity . . . Will you please send us portions of your Bible and some other literature books which explain about Christianity? We will gladly pay for these books."

V. Strengthening the life of the churches in Japan

- A. **The administration of the total JCWS relief program:** It will be recalled that from 1946 to 1952, only about 2% of the JCWS relief supplies were distributed by JCWS through the churches or in cooperation with them. Though in 1956 this percentage increased to 23%, in 1957 we note that 49% of the total relief commodities were distributed by JCWS in cooperation with the local welfare offices and churches. The balance of 51% (which had been 98% in 1952) was distributed by the National Council of Social Welfare, a semigovernment related organization, to the needy in social welfare institutions as well as the destitute pioneer farmers in Hokkaido.

B. Support of the JCWS relief and rehabilitation program by the churches and Prefectural JCWS Committees :

Churches and individuals contributed a total of \$21,562.37 for the payment of freight of SOS supplies during 1957. In addition, the churches contributed another \$9,365.10 to JCWS for Hungarian relief, Hokkaido famine relief, Kyushu Flood Relief, aid to the physically-handicapped, refugee program, and relief to needy pastors.

In addition, the Prefectural JCWS committees collected and reimbursed to JCWS Tokyo a total of \$108,878.66 from the Associations of Pioneer farmers who had distributed SOS supplies to their destitute members.

C. New ventures of service and witness by the churches in Japan :

1) Relief and rehabilitation of victims of the atomic-bombing of Hiroshima and Nagasaki :

Shocked by the fact that some 6,974 persons in Hiroshima and Nagasaki are still in need of some type of assistance and treatment of A-bomb injuries, the churches, through the National Christian Council of Japan, have launched out on a joint service project administered by JCWS to :

- a. Correlate and coordinate the activities of the various organizations purposing to aid atomic-bomb victims ;
- b. Distribute relief supplies—medicines, food, and clothing ;
- c. Carry on individual case work ;
- d. Develop group work among youth ;
- e. Offer vocational training ;
- f. Offer Christian teaching and instruction.

Out of a proposed three-year budget of \$16,661.10, the churches, through the National Christian Council of Japan, have pledged themselves to raise \$7,300. The first JCWS social case worker will begin work in Hiroshima in February of 1958.

2) Tape Library for blind persons : Through JCWS, several Christian women's groups in Tokyo have initiated a recording service to blind persons, giving of their time to record Bible readings and books for listening and study by blind persons. In 1957, 50 persons volunteered to read and record regularly for 70 blind persons.

- 3) **Intiation of Christmas 1957 "Work of Love" Campaign by Christian mission schools:** During this last Christmas season, 21 Christian mission schools in the Tokyo-Yokohama area contributed more than \$500 in yen and a freight-car load of clothing to aid 8 of the poorest widow's and children's homes in Tokyo. More than 700 widows and their 2,000 children received this greatly welcome aid.
- D. **The Renewal of the church as it faces outward:** Surrounded by a hostile culture, and conditioned by a social pattern which dictates against trying to aid anyone outside the family circle, it is not surprising that the tiny minority church in Japan (Christians number less than one-half of 1% of the total population, and Protestants half that), has moved slowly in realizing its social responsibilities. But this it is gradually doing. The increasing share which the churches in Japan have had in the minisitry of JCWS is an indication of the fact. Another indication is seen in the organizing by the Social Affairs Department of the United Church a "Sharing Fund" to which all of the churches will contribute in order to carry on a continuing program of aid to Christian social welfare institutions, the tiny churches on Amami Oshima Island, as well as to help support the 1958 World's Sunday School Convention in Tokyoi

The November 1957 departure of the Rev. Motoi Munakata and his family to Brazil, as the first "overseas minister" of the United Church of Christ specifically appointed to Brazil, marked the beginning of a new epoch in the history of the Christian movement in Japan as it seeks to minister to the needs of the world, both far and near. Munakata's assignment and travel were arranged jointly by the United Church of Christ in Japan, Japan Church World Service, and the Division of Inter-Church Aid of the World Council of Churches.

VI. Prospects for 1958

- A. Reorganization of JCWS as an incorporated relief and rehabilitation organization registered under the Japanese Ministry of Welfare and a member of the National Christian Council of Japan. Included in this new organization will be all of the

present functions of JCWS plus WCC inter-Church Aid projects. WCC Service to Refugees will remain separate because of its primary relationship to the Ministry of Justice, rather than the Ministry of Welfare, to which other JCWS work is related.

- B. Establishment of the Hiroshima and Nagasaki center for the relief and rehabilitation of victims of the atomic bomb.
- C. As a basic rehabilitation project, the opening of livestock breeding and training centers to better facilitate the distribution of livestock and clover seed to pioneer farmers in northern Japan.
- D. The launching of a "Healthmobile" project with the aid of overseas churches through the WCC Division of Inter-Church Aid.
- E. Through the offices of the newly-established "Department of General Social Work," the creation by JCWS of closer relationships with the churches, and a more direct contact between the churches and Christian social work efforts.
- F. New agreements and arrangements between JCWS, the Japanese Ministry of Welfare, Japan Self-Defense Forces, U. S. Armed Forces in Japan in regard to more effective disaster relief work.
- G. Another 100 or more stateless White Russian refugees are expected to arrive from Communist China to be resettled in Japan and the United States.

JCWS Highlights of 1957

Appendix

I. Total quantity and value of Relief Commodities received and distributed by JCWS 1957

Commodity	Weight	Value U. S. \$	Value Japanese Yen
SOS foods	28,075,028 lbs	\$4,164,750	¥1,499,310,000
Clothing	378,500 lbs	345,400	124,344,000
Other supplies: Soap			
Vitamins Seeds, etc.	28,600 lbs	12,184	4,386,240
Clover Seed	21,060 lbs	7,080	2,548,800
Heifers—19		5,278	1,900,000
TOTAL	28,503,188 lbs or 14,251 tons	\$4,434,692	¥1,632,489,040

II. JCWS Summary Financial Statement and Costs of Total Program, Jan. 1, 1957—Dec. 31, 1957

	\$	¥	\$	¥
A. Total assets			555,806.50	200,090,339
B. Less expenditures				
A. SOS Program				
Includes OF				
payments DCWS	392,588.67	141,331,924		
of \$280,713.22				
B. Regular JCWS				
Includes OF				
payments DCWS	47,351.31	17,046,469		
of \$8,621.43				
C. WCC Inter-Church				
Aid-and Service to				
Refugees	27,000.23	9,720,083		
D. Purchases				
KCWS	13,037.90	4,693,645		
E. Emergency relief				
Churches in Japan				
donated funds	10,860.99	3,909,917		
F. Heifer Project	2,113.15	760,733		
G. Designated				
Specials	261.24	94,046		
Total Expenditures	493,213.38	177,556,817	493,213.38	177,556,817
C, Balances carried December 31, 1957			\$62,593.12	¥22,533,522

THE GREATER EVANGELICAL MOVEMENT IN JAPAN*

By Kenny Joseph

The greater evangelical missionary movement of Japan in 1958 includes several activities that transcend missionary organization and denominational barriers.

1. *The Japan Protestant Centennial*, which grew out of a desire to present a conservative interpretation of 100 years of evangelism in Japan, (is directed by a special committee of missionaries and Japanese pastors. Almost all of the pioneer missionaries in Japan were warmly orthodox, evangelical and conservative without a tinge of liberalism until the German radical higher critics came direct from that country and introduced their theology. The evangelical missionary movement, which sponsors The Japan Protestant Centennial traces its lineage back to the very first missionaries to Japan. It seeks the cooperation of all who whole heartedly believe the basic statement of faith: "I believe in the whole Bible as the only infallible Word of God, the only rule of faith and practice." With this as a basis for participation, the leaders have gathered a great deal of support from Japanese ministers and foreign missionaries. Plans call for a 5 to 7-day missionary-pastor convention in Tokyo in '59 which will be followed by seven regional meetings up and down the country. This looms as one of the best cohesive forces of evangelical union in Japan. They have succeeded in bringing together more groups which are widely divided and yet basically united,

* The activities described in this article are entirely unrelated to the National Christian Council. Ed.

than any post-war movement yet, including the Evangelical Missionary Association of Japan (E. M. A. J.) and the Japan Bible Christian Council. (J. B. C. C.)

2. The newly-revived *mass-evangelism campaigns* on a city-wide level, being spearheaded by the Rev. Koji Honda, pastor of the great Central Church of Kobe. He has held successful city-wide campaigns in Nara, Tottori, Amagasaki, Matsue, Shizuoka and Miyazaki—all large cities of 200,000 or more. He has a budget of \$25,000 and a list of the 20 largest cities to be reached in 1958-59 during the Centennial Year. He is to be encouraged and praised for his bold move.

3. The *Colloquial Bible Revision* Campaign, launched three years ago, has met varying degrees of success. The Colloquial Bible has made Bible reading much more popular and easier and has brought it down (some feel too low) to the level of the common man. It is difficult to compare this with any other mission-field translation as the pre-revision conditions here were different and comparisons only lead to confusion. Many Evangelicals feel it minimizes Christ's deity and removes the absolute certainty of "Thus saith the Lord." However, a continuing committee of conservatives is working on a list (already over 460) of all the suggested revisions to be presented to the Japan Bible Society for consideration. The committee is now headed by the Rev. Saito in the Kobe district, a Minister of the Reformed Presbyterian Church.

4. The revival of the *Gospel Team* idea in Christian schools is also noteworthy. Several Missions have operating tent-team groups which include students and faculty from several Christian schools and seminaries. Traveling Gospel teams are devoting the 2½ month summer vacation to this work. Kansai Bible Institute, Kashiwazaki Bible School and other seminaries are participating with Japan Christian College in promoting six complete Gospel teams

which are traveling throughout the country fully equipped with tents, cars, PA systems and literature for pioneer evangelism. The movement is creating interest not only among the students and faculties, but also among Japanese pastors and missionaries who are encouraging this evangelism which prayer and finances.

6. *The Japanese Evangelical Overseas Mission* (J. E. O. M.), a new, indigenous movement of the Japanese church for the purpose of sending out Japanese evangelists as fully-accredited missionaries to Asian countries, is a most welcome over-due sign in post-war Japan. It is headed by an efficient business-man executive secretary, Mr. Tsuyoshi Tadenuma, and an able staff of advisors, which includes pastors and laymen. They have already helped send out four missionaries: a lay-missionary to Burma, two to Okinawa and one to Formosa. They are presently translating and adapting mission textbooks for use in Bible schools and seminaries. Plans are underway to set up a permanent missionary training institute. This has been called "the mission which started with used postage stamps" because they've been collecting and selling used stamps from 75 countries of the world and devoting the funds received into Gospel tracts in five different Asian languages. Already over 650,000 tracts have been financed by this method.

6. Bob Pierce's *Interdenominational World Vision Pastors' Conferences* are new to Japan, although they have been going on for 7 years in Korea and other places. They are ecumenical in its scope. inviting all pastors (1,400) with no conditions whatsoever to hear outstanding men talk as a pastor to pastors. It is regretted that there are no Asians on the latest tour. There were two in the 1957 Tokyo conference. Believing that a revival in a pastor's heart can cause one hundred times more blessing than anything else, they work on the level of reaching pastors

with the spiritual message of revival which will spread throughout the church.

7. *Japan Harvest*, official organ of the Evangelical Missionary Association of Japan, seeks to combine scholarship with the newsy freshness of a Time magazine *geared* to the busy missionary who can afford only a few minutes a day for reading. It *aims* to help the missionary in the far-away station to learn what the rest of the country is doing evangelistically, and at the same time enable mission board executives as well as the supporter in the homeland to have an over-all picture of missions in Japan.

8. The *Japan Sunday School Union* (J. S. S. U.) has come to the fore as being a truly evangelical and inter-denominational, inter-board, inter-mission Asian Sunday School Union and is doing a real job in supplying materials for Asia's Sunday Schools. It has headquarters in Formosa, Hong Kong, India and Japan. Recently it has printed a beautiful two-volume children's story-book which has been received very well over the country.

The Greater Evangelical Movement in Japan thus offers hope for greater cooperation among missionaries and the Japanese Church and greater results in the evangelization of Japan's Unsaved Millions.



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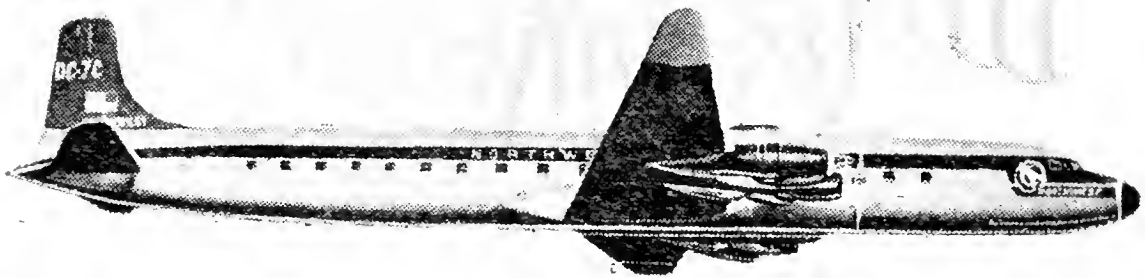
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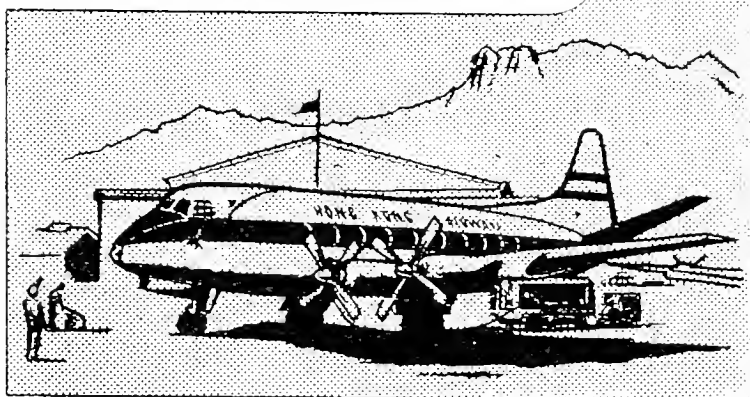
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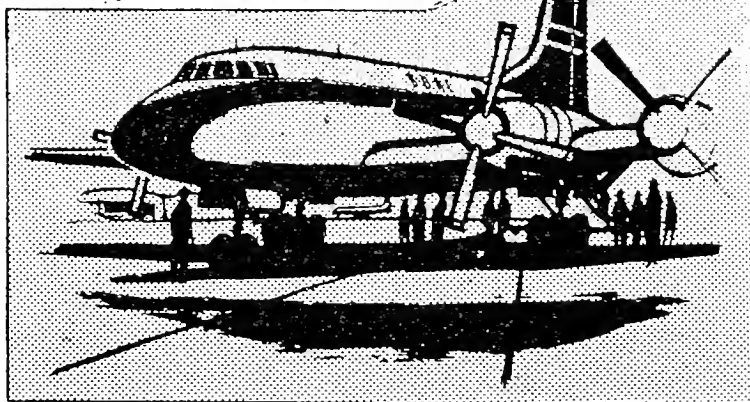
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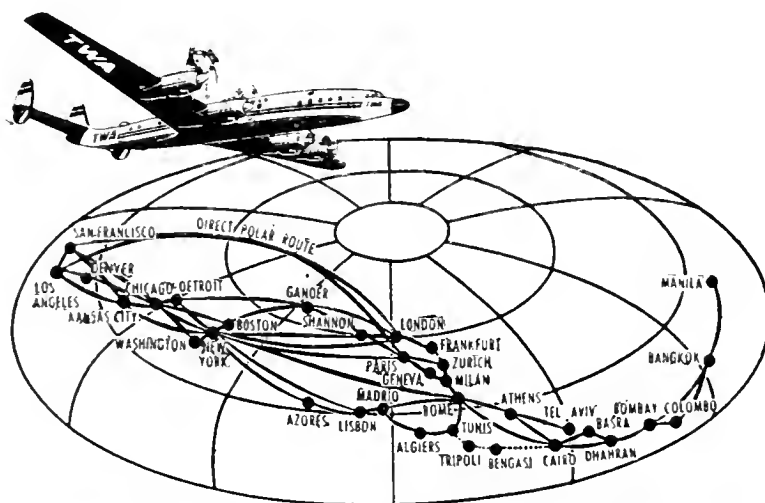
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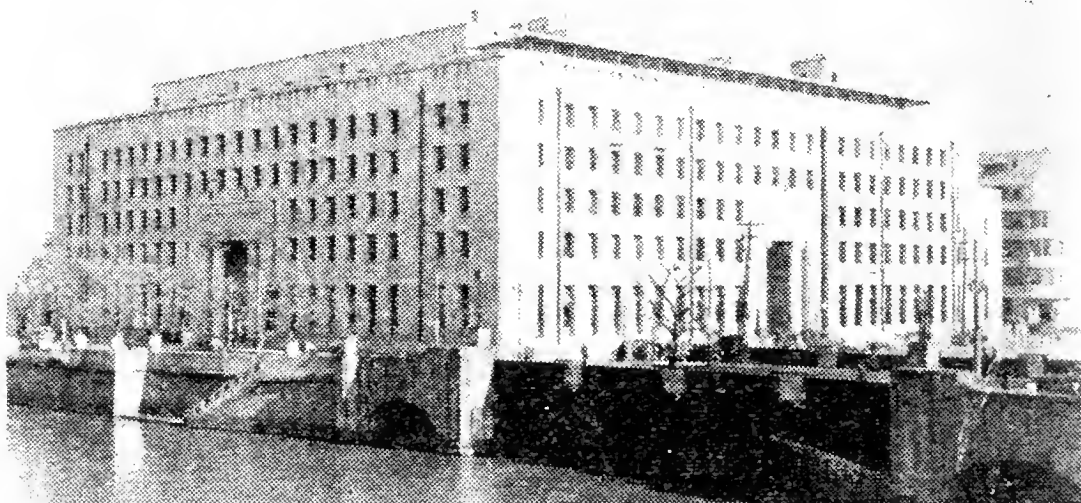
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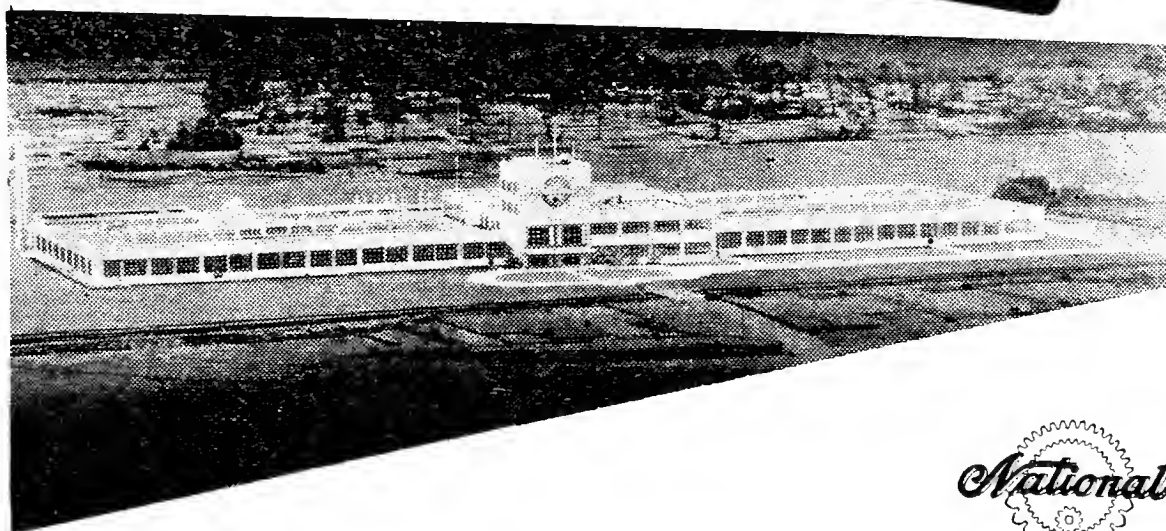
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Measuring 13.5 acres, it is situated at Oiso in Kanagawa Prefecture, about 30 miles south-west of Tokyo.

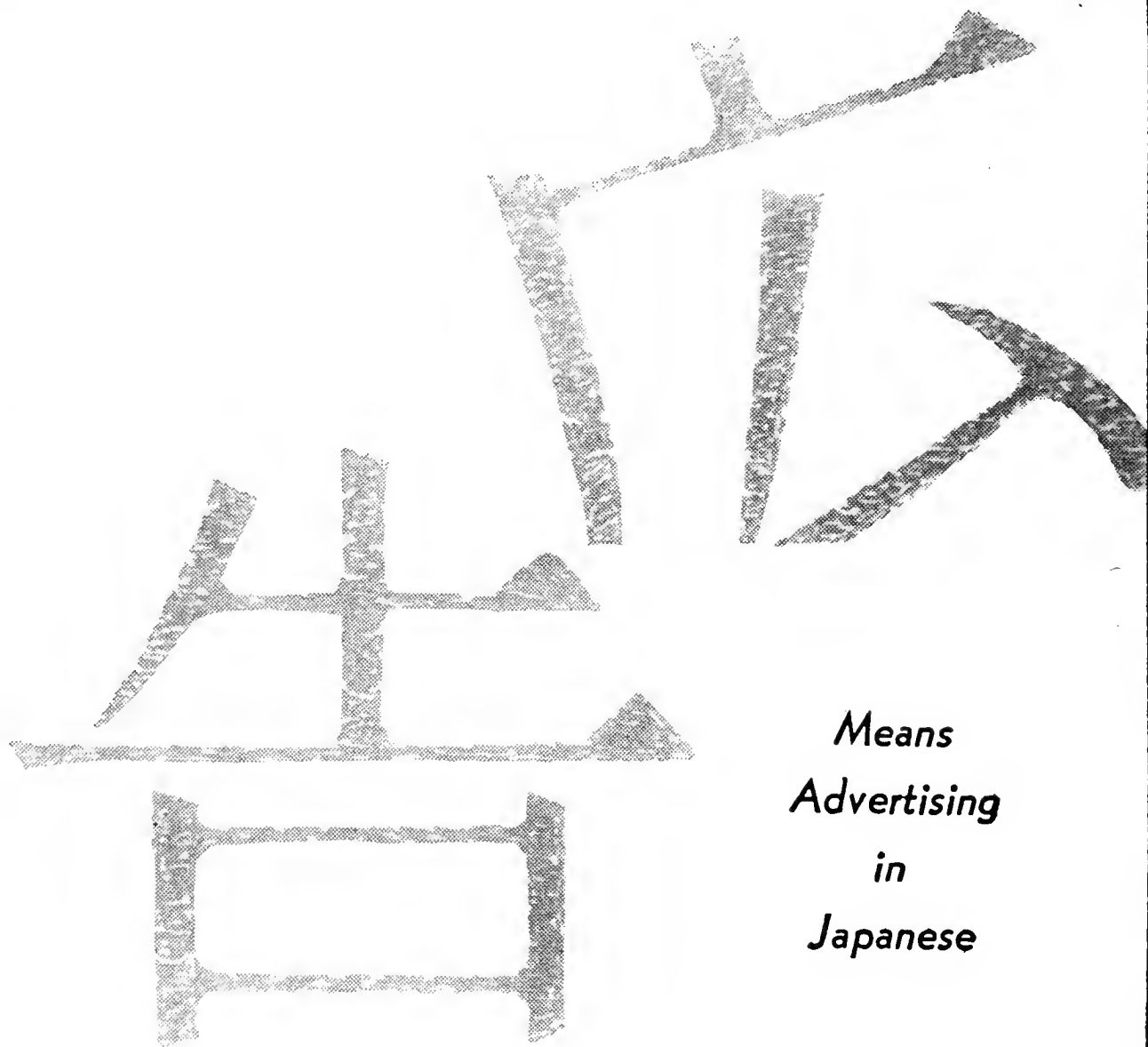
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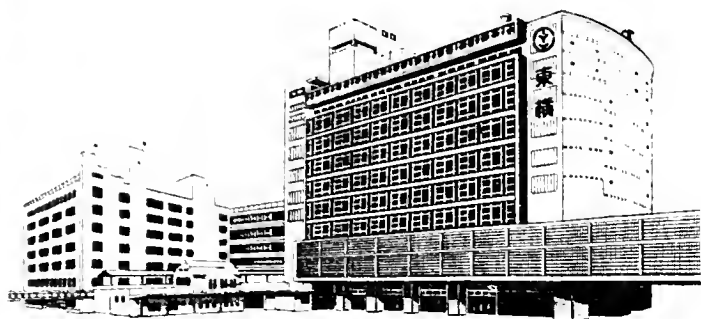
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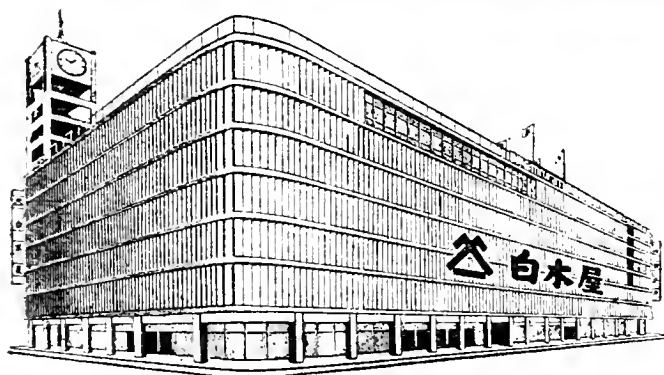
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chome, Minato Ku, Tokyo
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東京都港区芝三田台町 1丁目12

Spirit of Jesus Church

イエスの御霊教会教団

125 Ogikubo 3-chome, Sugi-
nami Ku, Tokyo
Tel. (39) 5925
東京都杉並区萩窪 3丁目125

Swedish Missions

〔スエーデン自由派教会〕

Swedish Alliance Mission

スエーデン・アライアンス伝
道団

141 Kami Ikegami-machi,
Hamamatsu Shi, Shizuoka
Ken
静岡県浜松市上池川町 141

Swedish Baptist Misson

621 Nakano-cho, Yashiro,
Himeji Shi, Hyogo Ken
兵庫県姫路市八代中野町 621

**Mission Covenant Church
of Sweden**

361 Aminohama, Okayama
Shi, Okayama Ken
Tel. Okayama (2) 9672
岡山市綱ノ浜 361

**Swedish Evangelical Mis-
sion in Japan**

スエーデン福音伝道団

43 Shimouma-cho 3-chome,
Setagaya Ku, Tokyo
東京都世田谷区下馬町 3丁目43

**Swedish Evangelical Orient
Mission**

スエーデン東洋福音伝道団

149 Taira-machi, Numazu
Shi, Shizuoka Ken
静岡県沼津市平町 149

Swedish Free Mission

スエーデン自由伝道団

123 Iwama-cho 2-chome, Ho-
dogaya Ku, Yokohama
横浜市保土ヶ谷区岩間町 2丁目
123

Swedish Holiness Mission

スエーデン・ホーリネス教団

35 Toyoura, Kuroiso-machi,
Nasu-gun Tochigi Ken
栃木県那須郡黒磯町豊浦 35

Swedish Independent Church

独立スエーデン教会

30 Ochiai, Higashi Kurume-
mura, Kitatama-gun Tokyo
東京都北多摩郡東久留米村落
合 30

Orebro Missionary Society of Sweden

スエーデン・オレブロ伝道協会

122 Minato Aoi-machi, Waka-
yama Shi

和歌山市湊葵町 122

Tohoku Baptist Bible Fellowship

東北聖書バプテスト教団

3 Yayoi-cho, Mukoogaoka,
Bunkyo Ku, Tokyo

東京都文京区向ヶ岡弥生町 3

Unitarian Church

日本自由宗教連盟

c/o Seisoku Koto Gakko, 24

Shiba Koen, Minato Ku

Tokyo Tel. (43) 0913

東京都港区芝公園 24 正則高等
学校内

United Church of Christ in Japan

日本基督教団

2 Ginza 4-chome, Chuo Ku,
Tokyo Tel. (56) 6131-5

東京都中央区銀座 4 丁目 2

United Pentecostal Church

Nishi 18-chome, Minami 14-
jo, Sapporo Shi

札幌市南 14 条西 18 丁目

Universal Evangelical Church

万国福音教団

162 Hon-cho, Matsumoto Shi,
Nagano Ken

Tel. Matsumoto 2347

長野県松本市本町 162

Universalist Church

基督教同仁社団

12 Fujimi-cho 2-chome, Chi-
yoda Ku, Tokyo

東京都千代田区富士見町 2丁目
12

Watch Tower Bible and Tract Society

もののみの塔聖書冊子協会

1 Toyooka-cho, Shiba, Mita,
Minato Ku, Tokyo

東京都港区芝三田豊岡町 1

OTHER ADDRESSES

Bible Times, The

273 Horinouchi 1-chome, Suginami Ku, Tokyo
(Tel. 38-5510)

Inter-Mission Services

40 Nampeidai-machi, Shibuya Ku, Tokyo
(Tel. 46-5881, 8870)

International Catholic Hospital

670 Shimo Ochiai 2-chome, Shinjuku Ku, Tokyo
(Tel. 95-4163, 4475)

Japan Baptist Hospital

47 Yamanomoto, Kita Shirakawa, Sakyo Ku, Kyoto
(Tel. 7-4193)

Japan Christian Quarterly

Dr. Raymond Jennings, Editor,
Kanto Gakuin University, Matsuura, Kanazawa Ku,
Yokohama
(Tel. 7-9881, 9532, 9224)

Japan Harvest

The Rev. Kenny Joseph, Editor,
346 Eifuku-cho, Suginami Ku, Tokyo
(Tel. 39-7079)

Japan Sunday School Union

36 Mita Matsuzaka-cho, Minato Ku, Tokyo
(Tel. 44-6644)

Kobe International Hospital

33 Shinohara 1-chome, Kita-machi, Nada Ku, Kobe
(Tel. 8-8231, 2)

Kobe Union Church

34 Ikuta-cho 4-chome, Fukiai Ku, Kobe
(Tel. 2-4733)

Saint Luke's International Hospital

(Hospital) 53 Akashi-cho, Chuo Ku, Tokyo
(Tel. 54-5151)

(Clinic) 14 Akashi-cho, Chuo Ku, Tokyo
(Tel. 54-0512)

Tokyo Sanitarium Hospital

(Hospital) 171 Amanuma 1-chome, Suginami Ku, Tokyo
(Tel. 39-5161)

(Clinic) Harujuku Medical Office,
164 Onden 3-chome, Shibuya Ku, Tokyo
(Tel. 40-1282)

Tokyo Evangelical Church

(At Korean Y. M. C. A.)

4-2 Kanda Sarugaku-cho, Chiyoda Ku, Tokyo
(Tel. 29-1511)

THE EDUCATION ASSOCIATION OF CHRISTIAN SCHOOLS IN JAPAN

基督教学校教育同盟

Address: Kyobunkan 2 Ginza 4-chome, Chuo ku Tokyo
東京都中央区銀座4丁目2 教文館内
Tel. (56) 7643

General Secretary: Yoshimune Abe
阿部義宗

Affiliated Organization (in Alphabetical Order)

Name	Address	Tel. No.
1. Aoyama Gakuin 青山学院	22 Midorigaoka-cho, Shibuya Ku, Tokyo 東京都渋谷区緑丘町22	(40) 2181-9
a. University		
Literature		
Economics		
Postgraduate		
b. Women's Junior College		
c. Senior High School		
d. Junior High School		
e. Primary School		
2. Baika Gakuen 梅花学園	106 Moto-machi, 6- chome, Toyonaka Shi 豊中市本町6丁目106	3206
a. Junior College		
b. Senior High School		
c. Junior High School		
d. Special Graduate Dept.		

Name	Address	Tel. No.
3. Baiko Jogakuin 梅光女子学院	1854 Maruyama-cho, Shimonoseki Shi 下関市丸山町 1854	3722
a. Senior High School		
b. Junior High School		
4. Chinzei Gakuin 鎮西学院	1057 Sakaeda-machi, Isahaya Shi 諫早市栄田町 1057	1080
a. Senior High School		
b. Junior High School		
5. Doshisha 同志社	Genbu-machi, Kara- sumaru Higashi-iru, Imadegawa-dori Kamikyo Ku, Kyoto 京都市上京区今出川通 り烏丸東入ル玄武町	
a. University	Shin Kitakoji-machi,	Kami 3783-9
Theology	Karasumaru Higashi-	4891-4
Literature	iru, Imadegawa-dori,	
Law	Kamikyo Ku, Kyoto	
Economics	京都市上京区今出川通	
Commerce	烏丸東入ル新北小路町	
Engineering		
Postgraduate		
b. Women's University	Genbu-machi, Tera- machi Nishi-iru, Ima- degawa-dori, Kami- kyo Ku, Kyoto 京都市上京区今出川通 寺町西入ル玄武町	Kami 434
c. Girls' Senior High School		
d. Girls' Junior High School		

Name	Address	Tel. No.
e. Senior High School	Osagi-machi, Iwakura, Sakyo Ku, Kyoto 京都市左京区岩倉大鷲町	Yoshida 1327
f. Junior High School	Kami Okamatsu-machi, Imadegawa, Karasumaru, Kamikyo Ku, Kyoto 京都市上京区烏丸今出川上岡松町	Kami 433
g. Higher Commercial		Kami 431
h. Kori Senior High School	Mii, Neyagawa Shi 寝屋川市三井	Kori 208
i. Kori Junior High School		Kori 522
6. Ferris Jogakuin フェリス女学院	178 Yamate-machi, Naka Ku, Yokohama 横浜市中区山手町 178	(2) 2900, 1345
a. Junior College		
b. Senior High School		
c. Junior High School		
7. Friend Gakuin フレンド学園	30 Koun-cho, Shiba Mita, Minato Ku, Tokyo 東京都港区芝三田功運町 30	(45) 4616, 7700
a. Senior High School		
b. Junior High School		
8. Fukuoka Jogakuin 福岡女学院	523 Minami Yakuin, Fukuoka Shi 福岡市南薬院 523	(4) 2222, 2410
a. Senior High School		
b. Junior High School		
c. Special Graduate Dept.		

- | Name | Address | Tel. No. |
|---|---|------------------|
| 9. Heian Jogakuin
平安女学院 | 5-chome, Karasu-
maru Nishi-iru,
Shimo Dachiuri-dori,
Kamikyo Ku, Kyoto
京都市上京区下立売通
り烏丸西入ル 5 丁目 | (4) 29, 30 |
| a. Junior College | | |
| b. Senior High School | | |
| c. Junior High School | | |
| 10. Heiwa Gakuin
平和学園 | 5811 Kowada, Chiga-
saki Shi
茅ヶ崎市小和田 5811 | Fujisawa
8044 |
| a. Senior High School | | |
| b. Junior High School | | |
| c. Primary School | | |
| 11. Hinomoto
Gakuin
日ノ本学園 | 50 Shimodera-machi,
Himeji Shi
路姫市下寺町 50 | Himeji 875 |
| a. Senior High School | | |
| b. Junior High School | | |
| 12. Hirosaki Gakuin
弘前学院 | 5 Sakamoto-cho,
Hirosaki Shi
弘前市坂本町 5 | 842, 2568 |
| a. Junior
College | 22 Kita Kwaragi-
machi, Hirosaki Shi
弘前市北瓦ヶ町 22 | |
| b. Seiai
Senior High
School | 5 Sakamoto-cho,
Hirosaki Shi
弘前市坂本町 5 | |
| c. Seiai Junior High School | | |

Name	Address	Tel. No.
13. Hiroshima Jogakuin 広島女学院	46 Kami Nagarekawa-machi, Hiroshima 広島市上流川町 46	
a. University English Literature	720 Ushita-machi Hiroshima 広島市牛田町 720	(2) 2096
b. Junior High School		(2) 2096
c. Senior High School	46 Kami Nagarakawa-machi, Hiroshima 広島市上流川町 46	(2) 1719
d. Junior High School		(2) 355
14. Hokuriku Gakuin 北陸学院	10 Kami Kakinokibatake, Kanazawa Shi 金沢市上柿ノ木畠 10	
a. Junior College	18 Shimo Honda-machi 6-chome, Kanazawa Shi 金沢市下本多町 6 の18	(2) 758
b. Senior High School	52 Tobiume-cho, Kanazawa Shi 金沢市飛梅 52	(2) 1944
c. Junior High School	10 Kami Kakinokibatake, Kanazawa Shi 金沢市柿ノ木畠 10	(3) 1985
15. Hokusei Gakuin 北星学園	Nishi 17-chome, Minami 5-jo, Sapporo 札幌市南 5 条西17丁目	
a. Junior College		(2) 8671
b. Senior High School		(2) 2083
c. Junior High School		(2) 4825

- | | Name | Address | Tel. No. |
|-----|---|--|--------------------------------|
| 16. | Iai Joshi Koto Gakko
遺愛女子高等学校
a. Senior High School
b. Junior High School | 64 Suginami-cho,
Hakodate Shi
函館市杉並町 64 | 1118 |
| 17. | Ibaragi Kirisutokyo Gakuen
茨城キリスト教学園
a. Junior College
b. Senior High School | 4048 Kuji-machi,
Hitachi Shi
日立市久慈町 4048 | Kujihama 2215
Kujihama 2255 |
| 18. | Joshi Gakuin
女子学院
a. Senior High School
b. Junior High School | 10-22 Ichiban-cho,
Chiyoda Ku, Tokyo
東京都千代田区一番町
22 の 10 | (33) 6825, 3642
(30) 90, 91 |
| 19. | Joshi Seigakuin
女子聖学院
a. Senior High School
b. Junior High School | 353 Nakazato-cho,
Kita Ku, Tokyo
東京都北区中里町 353 | (82) 523, 7280 |
| 20. | Kanto Gakuin
(Mabie Memorial School)
関東学院
a. University
Economics Engineering
b. Junior College | 4 Miharudai, Minami
Ku, Yokohama
横浜市南区三春台 4
Uchikawa, Mutsuura-
machi, Kanazawa
Ku, Yokohama
横浜市金沢区六浦町内
川 | (3) 234
(7) 8281-3 |

Name	Address	Tel. No.
c. Senior High School	4 Miharudai, Minami Ku, Yokohama 横浜市南区三春台 4	(3) 234
d. Junior High School		
e. Primary School		(3) 2544
f. Commercial Industrial Senior High School	4834 Mutsuura-mach, Kanazawa Ku, Yokohama 横浜市金沢区六浦町 4834	(7) 8284
g. Mutsuura Senior High School	Uchikawa, Mutsuura-machi, Kanazawa Ku Yokohama 横浜市金沢区六浦町内川	(7) 8284
h. Mutsuura Junior High School		(7) 8284
i. Mutsuura Primary School		(7) 8285
j. Hayama	Hayama-machi, Kanagawa Ken 神奈川県葉山町	Hayama 133
21. Kassui Gakuin 活水学院	13 Higashi Yamate-machi, Nagasaki Shi 長崎市東山手町 13	1416
a. Junior College		
b. Senior High School	152 Takenokubo-machi Nagasaki Shi 長崎市竹ノ久保町 125	852
c. Junior High School		
22. Keimei Jogakuin 啓明女学院	35 Nakayamate-dori 4-chome, Ikuta Ku, Kobe 神戸市生田区中山手通り 4 丁目 35	Fukiai 3539 2182

	Name	Address	Tel. No.
	a. Senior High School		
	b. Junior High School		
23.	Keisen Jogakuin 恵泉女学院	1090 Funabashi- machi, Setagaya Ku, Tokyo 東京都世田谷区船橋町 1090	(32) 1812
	a. Junior College		
	b. Senior High School		
	c. Junior High School		
24.	Kinjo Gakuin 金城学院	2 Shirakabe-cho 4- chome, Higashi Ku, Nagoya 名古屋市東区白壁町 4 丁目 2	
	a. University Literature	2-2282 Omori, Mori- yama Shi 安山市大森 2282 の 2	Omori 33, 75
	b. Junior College		
	c. Senior High School	2 Shirakabe-cho 4- chome, Higashi Ku, Nagoya 名古屋市東区白壁町 4 丁目 2	(4) 4620, 4690 7250
	d. Junior High School		
25.	Kobe Jogakuin 神戸女学院	65 Okadayama, Nishi- nomiya Shi 西宮市岡田山 65	2265
	a. University Literature, Music		
	b. Senior High School		2264
	c. Junior High School		

- | | Name | Address | Tel. No. |
|-----|--|---|---------------------|
| 26. | Kokusai
Kirisutokyo
Daigaku (Inter-
national Christ-
ian University)
国際基督教大学
a. University
Postgraduate | 1500 Osawa Mitaka
Shi
東京都三鷹市大沢1500 | Musashino
3791-3 |
| 27. | Koran Jogakko
香蘭女学校
a. Senior High School
b. Junior High School | 1046 Hiratsuka-machi
7-chome, Shinagawa
Ku, Tokyo
東京都品川区平塚町 7
丁目 1046 | (78) 4736
. |
| 28. | Kwansei Gakuin
関西学院
a. University
Theology
Law
Commerce
Literature
Economics
Postgraduate
b. Senior High School
c. Junior High School | Uegahara, Nishino-
miya Shi
西宮市上ヶ原 | 620, 670,
3909 |
| 29. | Kyoai Gakuen
共愛学園
a. Senior High School
b. Junior High School | 131 Iwagami-cho,
Maebashi Shi
前橋市岩神町 131 | 2223 |

	Name	Address	Tel. No.
30.	Kyushu Gakuin 九州学院	45 Kuhonji, Oe-machi, Kumamoto Shi 熊本市大江町九品寺45	779
	a. Senior High School		
	b. Junior High School		
31.	Kyushu Jogakuin 九州女学院	300 Murozono Shimi- zu-machi, Kumamoto Shi 熊本市清水町室園 300	2187
	a. Senior High School		
	b. Junior High School		
32.	Matsuyama Jonan Koto Gakko 松山城南高等学校	17 Nagaki-cho, Matsuyama Shi 松山市永木町 17	1288
	a. Senior High School		
	b. Junior High School		
33.	Matsuyama Shinonome Gakuen 松山東雲学園	65 Okaido 3-chome, Matsuyama Shi 松山市大街道3丁目65	
	a. Senior High School		394
	b. Junior High School		2300
	c. Special Graduate Dept.		
34.	Meiji Gakuin 明治学院	42 Imazato-cho, Shiba Shirogane, Minato Ku, Tokyo 東京都港区芝白金今里 町 42	(44) 6181-4
	a. University		
	Literature		
	Economics		
	Postgraduate		

- | | Name | Address | Tel. No. |
|-----|--|--|---------------|
| | b. Senior High School | | |
| | c. Junior High School | | |
| 35. | Miyagi Gakuin
宮城学院 | 166 Sanban-cho
Higashi, Sendai Shi
仙台市東三番町 166 | 196-8 |
| | a. University | | |
| | English Literature | | |
| | Music | | |
| | b. Junior College | | |
| | c. Senior High School | | |
| | d. Junior High School | | |
| 36. | Momoyama Gakuin
桃山学院 | 5 Naka 3-chome,
Showa-machi, Abeno
Ku, Osaka
大阪市阿部野区昭和町
中3丁目 5 | (66) 1145-6 |
| | a. Senior High School | | |
| | b. Junior High School | | |
| 37. | Nagasaki Gai-
kokugo Tanki
Daigaku
長崎外国語短期大学 | 1 Moto Daiku-machi,
Nagasaki Shi
長崎市本大工町 1 | 1256 |
| | a. Junior College | | |
| 38. | Nagoya Gakuin
名古屋学院 | 7-10, Daiko-cho,
Higashi Ku, Nagoya
名古屋市東区大幸町
10 の 7 | |
| | a. Senior High School | | (73)987, 6918 |
| | b. Junior High School | | (73) 556 |

	Name	Address	Tel. No.
39.	Nijima Gakuen Koto Gakko 新島学園高等学校 a. Senior High School b. Junior High School	3702 Annaka-machi, Gumma Ken 群馬県安中町 3702	Annaka 240
40.	Nippon Rowa Gakko 日本聾話学校	457 Kami Kitazawa- cho 2-chome, Setaga- ya Ku, Tokyo 東京都世田谷区上北沢 町 2 丁目 457	(32) 540
41.	Nippon Ruteru Shingakko (Lutheran Seminary) 日本ルーテル神学 校	921 Saginomiya 2- chome, Nakano Ku, Tokyo 東京都中野区鷺ノ宮 2 丁目 912	(39) 959
42.	Nippon Seisho Shingakko (Japan Biblical Seminary) 日本聖書神学校	500 Shimo Ochiai 1-chome, Shinjuku Ku, Tokyo 東京都新宿区下落合 1 丁目 500	(95) 55
43.	Obirin Gakuen 桜美林学園 a. Junior College b. Senior High School c. Junior High School	2693 Tadao Mura, Minami Tama-gun, 東京都南多摩郡忠生村 2693	Tadao 20
44.	Omi Kyodaisha Gakuen 近江兄弟社学園 a. Senior High School b. Junior High School c. Primary School	177 Ichii-machi, Omi Hachiman Shi 近江八幡市市井町 177	444

- | | Name | Address | Tel. No. |
|-----|--|--|-------------------|
| 45. | Orio Joshi Gakuen
折尾女子学園 | 826 Orio Oaza,
Yawata Shi
八幡市大字折尾 826 | Orio 61 |
| | a. Commercial | Senior High School | |
| | b. Junior High | School | |
| | c. Commercial | Postgraduate | |
| 46. | Osaka Jogakuin
大阪女子学院 | 200 Shinonome-machi
2-chome, Higashi Ku
Osaka
大阪市東区東雲町 2 丁
目 200 | (94) 1550 |
| | a. Senior High | School | |
| | b. Junior High | School | |
| 47. | Osaka Kirisuto-
kyo Gakuin
大阪基督教学院 | 81 Maruyama-dori 1-
chome, Abeno Ku,
Osaka
大阪市阿倍野区丸山通
1 丁目 81 | (66) 2097
7989 |
| | a. Junior College | | |
| 48. | Poole Gakuin
プール学院 | 5844 Katsuyama-dori
5-chome, Ikuta Ku,
Osaka
大阪市生野区勝山通 5
丁目 5844 | |
| | a. Junior College | | (73) 3190 |
| | b. Senior High | School | (73) 290 |
| | c. Junior High | School | |
| 49. | Rakuno Gakuen
酪農学園 | 582 Nishi Nopporo,
Ebetsu Shi
江別市西野幌 582 | |
| | a. Junior College | | 541 |
| | b. Agricultural | Senior High School | |

- | | Name | Address | Tel. No. |
|-----|---|---|-------------------|
| 50. | Rikkyo Gakuin
(St. Paul's)
立教学院 | Ikebukuro 3-chome,
Toshima Ku, Tokyo
東京都豊島区池袋3丁目 | (97) 3121
5181 |
| | a. University | | |
| | Literature | | |
| | Economics | | |
| | Physical Science | | |
| | Postgraduate | | |
| | b. Senior High School | | |
| | c. Junior High School | | |
| | d. Primary School | | (97) 3120 |
| 51. | Rikkyo Jogakuin
(St. Margaret's)
立教女学院 | 123 Kugayama 3-chome,
Suginami Ku, Tokyo
東京都杉並区久我山3丁目123 | |
| | a. Senior High School | | (39) 118 |
| | b. Junior High School | | (39) 423 |
| | c. Primary School | | (39) 4783 |
| 52. | Ryujo Joshi Tanki Daigaku
柳城女子短期大学 | 54 Meigetsu-cho 2-chome,
Showa Ku, Nagoya
名古屋市昭和区明月町2丁目54 | |
| | a. Junior College | | (8) 2635 |
| 53. | Seibi Gakuen
成美学園 | 124 Makita-machi,
Minami Ku Yokohama
横浜市南区蒔田町124 | |
| | a. Senior High School | | (3) 7363 |
| | b. Junior High School | | (3) 6280 |
| | c. Primary School | | (3) 5418 |

	Name	Address	Tel. No.
54.	Seibi Joshi Koto Gakko 済美女子高等学校 a. Senior High School	33 Shohoji, Gifu Shi 岐阜市正法寺 33	(2) 2345
55.	Seibo Gakuen 聖望学園 a. Senior High School b. Junior High School c. Primary School	292 Ohaza Nakayama Hanno Shi 飯能市大字中山 292 113 Maekochi, Koma- ba, Urawa Shi 浦和市駒場前耕地 113	269 (ko) 5861
56.	Seigakuin Koto Gakko 聖学院高等学校 a. Senior High School b. Junior High School	257 Nakazato-cho, Kita Ku, Tokyo 東京都北区中里町 257	(82) 522 6281
57.	Seikyo Gakuen 清教学園 a. Junior High School	210 Furuno-machi, Kochi, Nagano Shi 河内長野市古野町 210	164 (otsu)
58.	Sei Mikaeru Gakuen (St. Michael's) 聖ミカエル学園 a. Senior High School b. Junior High School c. Primary School	920 Nikaido, Kama- kura Shi 鎌倉市二階堂 920	2514
59.	Seinan Gakuin 西南学院	Nishijin-machi, Fuku- oka Shi 福岡市西新町	(4) 65

	Name	Address	Tel. No.
	a. University		
	Literature		
	Commerce		
	b. Junior College		
	c. Senior High School		(4) 68
	d. Junior High School		(4) 69
60.	Seinan Jogakuin 西南女学院	491 Ohaza Nakai, Kokura Shi 小倉市大字中井 491	
	a. Junior College		(5) 7631
	b. Senior High School		
	c. Junior High School	Shimo Itozu, Kokura Shi	
61.	Seiwa Joshi Tanki Daigaku 聖和女子短期大学	1 Okadayama, Nishi-nomiya Shi 西宮市岡田山 1	2624
	a. Junior College		
62.	Shimizu Joshi Koto Gakko 清水女子高等学校	7 Sakuragi-cho, Ejiri, Shimizu Shi 清水市江尻桜木町 7	(2) 519, 3942
	a. Senior High School		
	b. Junior High School		
63.	Shizuoka Eiwa Jogakuin 静岡英和女学院	81 Nishi Kusafuka-cho, Shizuoka Shi 静岡市草深町 81	(2) 1417
	a. Senior High School		
	b. Junior High School		
64.	Shoei Tanki Daigaku 頌栄短期大学	36 Nakayamate-dori 6-chome, Ikuta Ku, Kobe 神戸市生田区中山手通 6 丁目 36	(4) 2865
	a. Junior College		

- | | Name | Address | Tel. No. |
|-----|---|---|------------------|
| 65. | Shoin Joshi Gakuin
松蔭女子学院 | 565 Aotani-cho 3-
chome, Nada Ku,
Kobe
神戸市灘区青谷町 3 丁
目 565 | |
| | a. Junior College | | (2) 5980 |
| | b. Senior High School | | (8) 3680 |
| | c. Junior High School | | |
| 66. | Shokei Jogakuin
尚絅女学院 | 7 Nakajima-cho,
Sendai Shi
仙台市中島町 7 | |
| | a. Junior College | | (3) 3251 |
| | b. Senior High School | | (2) 7844 |
| | c. Junior High School | | |
| 67. | Soshin Jogakko
捜真女学校 | 8 Nakamaru, Kana-
gawa Ku, Yokohama
横浜市神奈川区中丸 8 | (4) 3687
8279 |
| | a. Senior High School | | |
| | b. Junior High School | | |
| | c. Primary School | | |
| 68. | Tohoku Gakuin
東北学院 | 1 Minami Rokken-
cho, Sendai Shi
仙台市南六軒町 1 | (2) 5375-7 |
| | a. University
Literature & Economics | | |
| | b. Junior College | | |
| | c. Senior High School | 40 Higashi Niban-cho,
Sendai Shi
仙台市東二番町 40 | (2) 6808 |
| | d. Junior High School | | (3) 3934 |

- | | Name | Address | Tel. No. |
|-----|--|--|----------------|
| 69. | Tokyo Joshi Daigaku (Tokyo Women's Christian College)
東京女子大学 | 124 Iogi 3-chome, Suginami Ku, Takyo
東京都杉並区井荻 3 丁目 124 | (39) 2255 |
| | a. University Literature | | |
| | b. Junior College | | |
| 70. | Tokyo Shingaku Daigaku (Tokyo Union Theological Seminary)
東京神学大学 | 707 Mure, Mitaka Shi Tokyo
東京都三鷹市牟礼 707 | Musashino 2594 |
| | a. Theology | | |
| | b. Postgraduate | | |
| 71. | To-o Gijuku
東奥義塾 | Shimo Shirokane-machi Hirosaki Shi
弘前市下白金町 | |
| | a. Senior High School | | 702 |
| | b. Junior High School | | 1905 |
| 72. | Toyo Eiwa Jogakuin
東洋英和女学院 | 8 Higashi Toriizaka Azabu, Minato Ku, Tokyo
東京都港区麻布東鳥居坂 8 | |
| | a. Junior College | 9 Higashi Toriizaka, Azabu,
麻布鳥居坂 9 | (48) 5478 |
| | b. Senior High School | 8 Higashi Toriizaka, Azabu,
麻布鳥居坂 8 | (48) 1673 |
| | c. Junior High School | | |

Name	Address	Tel. No.
b. Primary School 東京都港区麻布六本木 1	1 Roppongi, Azabu, Minato Ku, Tokyo 東京都港区麻布六本木 1	(48) 1695
73. Yamanashi Eiwa Gakuin 山梨栄和学院 a. Senior High School b. Junior High School	112 Atago-cho, Kofu Shi 甲府市愛宕町 112	3640, 7830
74. Yokohama Kyoritsu Gakuen 横浜共立学園 a. Senior High School b. Junior High School	212 Yamate-cho, Naka Ku, Yokohama 横浜市中区山手町 212	(2) 2039 2757
75. Yokosuka Gakuin 横須賀学院 a. Senior High School b. Junior High School c. Primary School	82 Inaoka-machi, Yokosuka Shi 横須賀市稲岡町 82	2326, 3218

OTHER SCHOOLS

American School in Japan, The
1985 Kami Meguro 2-chome, Meguro Ku, Tokyo
(Tel. 712-0495, 4535)

Candian Academy, The
Oishi, Nada Ku, Kobe
(Tel. Mikage 8-7781)

Christian Academy in Japan

30 Ochiai, Kurume-machi, Kitatama-gun, Tokyo

Japan Christian College

992 Shimo Takaido 4-chome, Suginami Ku, Tokyo

(Tel, 39-7079)

Japan Christian Theological Seminary

273 Horinouchi 1-chome, Suginami Ku, Tokyo

(Tel. 38-0017)

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8 Nakajima-dori 2-chome, Fukiai Ku, Kobe

(Tel. 2-3601)

Kobe School of Japanese Language

Takaha, Kotobuki, Nada Ku, Kobe

(Tel. Mikage 8-1044)

Kyoritsu Joshi Seishin Gakuen

(Woman's Union Missionary Society)

221 Yamate, Naka Ku, Yokohama

(Tel. 2-9049)

Tokyo School of the Japanese Language, The

38 Nanpeidai-machi, Shibuya Ku, Tokyo

(Tel. 46-4812, 7260)

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	Tel No.	Category
Aikei Gakuen (1930) 愛恵学園		
1035 Motoki-cho 1-chome, Adachi Ku, Tokyo 東京都足立区本木町 1 丁目 1035	(88) 2815	J.

	Tel. No.	Category
Ainoizumi		
愛の泉		
1,364 Oaza Raiha, Kazo Shi Saitama Ken 埼玉県加須市大字礼羽 1364	341	A. B. C.
Ainotomo Kyokai (1948)		
愛の友協会		
11 Otowa-cho 7-chome, Bunkyo Ku, Tokyo 東京都文京区音羽町 7 丁目 11	(94) 0260	
Bethesda Home (1953)		
ベテスダホーム		
2,133 Chosei-Mura Chosei- gun, Chiba Ken 千葉県長生郡長生村 2,133	Chosei 62	J.
Airindan (1920)		
愛隣団		
106 Shimo Negishi, Taito Ku, Tokyo 東京都台東区下根岸 106	(84) 9547	B.C.E.J.
Aisenkai		
愛泉会		
Kamo-machi, Miyoshi-gun To- kushima Ken 徳島県三好郡加茂町		K. C.
Akashi Airoen (1950)		
明石愛老園		
2,914 Ue-no-maru 3-chome, Akashi Shi 明石市上ノ丸 3 丁目 2,914	3910	F.

	Tel. No.	Category
Akita Fujin Home (1933) 秋田婦人ホーム 41 Furukawa Shin-machi, Naraya yama Akita Shi 秋田市檜山古川新町 41	3512	B. D.
Baikokai (1905) 梅光会 25 Kami Tokajo-machi, Kanazawa Shi 金沢市上鷹匠町 25	(3) 3984	B. C.
Bott Memorial Center (1945) バット・メモリアル・センター 21 Tamagawa Nakamachi 2-chome Setagaya Ku, Tokyo 東京都世田谷区玉川中町 2 丁目21	(70) 3636	B. C.
Eikoen (1952) 栄光園 Midorigaoka Soen-cho, Beppu Shi 別府市莊園町緑ヶ丘	2227	C.
Fuji Ikujiin (1930) 富士育児院 4 Yodawara, Yoshiwara Shi Shizuoka Ken 静岡県古原市依田原 4	402	A. B.
Futaba Day Nursery (1900) 二葉保育園 4 Shinjuku 4-chome, Shinjuku Ku, Tokyo. 東京都新宿区 4 丁目 4	(35) 3819	A.B.C.D.

	Tel. No.	Category
Hakuai Day Nursery 博愛保育園 1,762 Yatsushiro Machi Yatsushiro-gun Yamanashi Ken 山梨県八代郡八代町 1762	Yatsushiro 47	B.
Hakuhokai (1899) 白峰会 133 Heiraku, Minami Ku, Yokohama 横浜市南区平泉 133	(2) 2183	B.C.E.L.
Hakujuji Rinkan Gakko (1917) 白十字林間学校 5811 Kowada, Chigasaki Shi 茅ヶ崎市小和田 5811	Fujisawa 8044	K.
Ishii Kinen Aizenen (1917) 石井記念愛染園 41 Kitanitto-cho, Naniwa Ku, Osaka 大阪市浪速区北日東町 41	Ebisu 3751	J.
Jomo Airinsha (1892) 上毛愛隣社 149 Iwagami-cho, Maebashi Shi Gumma Ken 群馬県前橋市岩神町 149	2241	A. C. D.
Kamakura Day Nursery (1896) 鎌倉保育園 607 Dai-machi, Kamakura Shi 鎌倉市大町 607	424	A. C.
Kamakura Seiyokan (1954) 鎌倉静養館 543 Ubagaya, Gokurakuji, Kamakura Shi 鎌倉市極楽寺姥ヶ谷 543	3245	F.

	Tel. No.	Category
Keiairyō (1950) 敬愛寮		
2685 Sanno 1-chome, Ota Ku, Tokyo 東京都大田区山王 1 丁目 2685	(76) 6638	F.
Keisenryō (1946) 恵泉寮		
8, Oriyama 83, Obu Yamada- machi, Hyogo Ku, Kobe 神戸市兵庫区山田町小部 83 折山 8	Obu 256	C.
Kinugasa Hospital (1947) 衣笠病院		
222 Koyabe-cho, Yokosuka Shi 横須賀市小矢部町 222	1182	E.
Kobe Fujin Dojokai (1916) 神戸婦人同情会		
4 Aotani-cho 2-chome, Nada Ku Kobe 神戸市灘区青谷町 2 丁目 4	(8) 5375	B. C. D.
Aotani Aijien 青谷愛児園		
Sonodaryō Kodomo-no-Ie 園田寮子供の家		
28 Konakajima, Amagasaki Shi 尼ヶ崎市小中嶋 28	Osaka (48) 3953	
Sonodaryō Boshi-no-Ie 園田寮母子の家		
Sonodaryō Aijien 園田寮愛児園		
Kobe Iesudan 神戸イエス団		
3 Azuma-dori 5-chome, Fukiai Ku, Kobe 神戸市葺合区吾妻通 5 丁目 3	Kobe (2) 3627	A. B.

	Tel. No.	Category
Kobe Shinseijuku (1890) 神戸真生塾 883 Nakayamate-dori 7-chome, Ikuta Ku, Kobe 神戸市生田区中山手通7丁目883	(4) 5897	D.
Kobokan (1919) 与望館 30 Terajima-cho 4-chome, Sumida Ku, Tokyo 東京都墨田区寺島町4丁目30	(68) 1880	B.C.E.J.
Kohokai (1920) 康保会 3 Asakusa Tanaka-machi, Taito Ku, Tokyo 東京都台東区浅草田中町3	(84) 58	A. B. E.
Hospital 病院 3 Asakusa Tanaka-machi, Taito Ku, Tokyo 東京都台東区浅草田中町3		
Day Nursery 保育園 20 Nihon Tsutsumi 3-chome Taito Ku, Tokyo 東京都台東区日本堤3丁目20		
Tamayodoen 玉淀園 Tamayodo, Yorii Machi, Osato-gun Saitama Ken 埼玉県大里郡寄居町玉淀	203	

	Tel. No.	Category
Kyoeikan		
共愛館		
95 Azuma-cho Nish 2-chome, Sumida Ku, Tokyo 東京都墨田区吾嬬町西2丁目95		B.
Maizuru Futabaryo (1946)		
舞鶴双葉寮		
5 7-Banchi, Momoyama-machi, Maizuru Shi, Kyoto Fu 京都府舞鶴市桃山町7番地5	Higashi Maizuru 122	C.
Nippon Christian Fujin Kyofukai		
日本基督教婦人矯風会 (1886)		
360 Hyakunin-cho 3-chome, Shinjuku Ku, Tokyo 東京都新宿区百人町3丁目360	(36) 0934	H.
Nyujihogo Kyokai (1924)		
乳児保護協会		
133 Mutsumi-cho 1-chome, Minami Ku, Yokohama 横浜市南区睦町1丁目133	(3) 7865	B. D. E.
Okayama Hakuaiikai (1891)		
岡山博愛会		
37 Hanabatake, Okayama Shi 岡山市花畑 37	(2) 7417 (3) 1407	B. J. E.
Onchoen (1946)		
恩寵園		
206 Yakuendai 2-chome, Funa- bashi Shi 船橋市薬円台2丁目206		B.C.
Osaka Gyomeikan (1947)		
大阪暁明館		
10 Buntoku-cho, Konohana Ku, Osaka 大阪市此花区文徳町10	(46) 327	E.

Tel. No. Category

Osaka Suijo Rinpokan

大阪水上隣保館

18 Yamazaki, Shimamoto-cho,

Mishima-gun, Osaka Fu

大阪府三島郡島本町山崎 18

B. C. J.

Saitama Ikujiin

埼玉育児院

4904 Oaza Kasahata, Kawagoe

Shi, Saitama Ken

埼玉県川越市大字笠幡 4904

C.

Sanikukai (1918)

賛育会

19 Taihei-cho 3-chome, Sumida (622) 9191-4 E.

Ku, Tokyo

東京都墨田区太平町 3 丁目 19

Sanikukai Hospital

賛育会病院

19 Taihei-cho 3-chome,

Sumida Ku, Tokyo

東京都墨田区太平町 3 丁目 19

Toyono Hospital

豊野病院

634 Toyono-machi, Mizuchi- Toyono

gun, Nagano Ken 64

長野県水内郡豊野町 634

Tokai Hospital

東海病院

Ike Shinden Hamaoka- Hamaoka

machi, Ogasa-gun, Shizuoka 128-9

Ken

静岡県小笠郡浜岡町池新田

	Tel. No.	Category
Koma Shinryosho 古間診療所 Koma-mura Kami Mizuchi- gun, Nagano Ken 長野県水内郡古間村	Kashiwabara 18	
Seiai Home (1948) 聖愛ホーム Miyaji, Tsuyazaki-machi, Muna- kata-gun, Fukuoka Ken 福岡県宗像郡津屋崎町宮司	Tsuyazaki 39	F.
Seirei Hoyoen (1930) 聖隷保養園 3453 Mikatabara, Hamamatsu Shi 浜松市三方原 3453	Mikatabara 3	B. H. E.
Sendai Christian Home (1906) 基督教教育児院 12 Aza Shintsutsumi, Odawara Haranomachi, Sendai Shi 仙台市原町小田原字新堤 12	(2) 6303	A. C.
Shionkai (1929) 思恩会 288 Aza Kubohata 1-chome, Oaza Shimogawa, Oyama- machi, Nishi Tagawa-gun, Yamagata Ken 山形県西田川郡大山町大字下川 字窪畑 288	Yunohata 54 (otsu)	C. F.
Shizuoka Home (1907) 静岡ホーム 183 Imiya-cho, Shizuoka Shi 静岡市井宮町 183	(2) 1588	B. C.

	Tel. No.	Category
Sunamachi Yuaien (1929) 砂町友愛園 232 Kitasuna-machi, 5-chome, Koto Ku, Tokyo 東京都江東区北砂町 5 丁目 232		B. C.
Tokushima Fujin Home (1930) 徳島婦人ホーム 32 Kita Idekojima-cho 1-chome, Tokushima Shi 徳島市北出来島 1 丁目 32	8236	C. D.
Tokyo Ikuseien (1896) 東京育成園 754 Kamiuma-cho 1-chome, Setagaya Ku, Tokyo 東京都世田谷区上馬町 1 丁目 754	(42) 0041	C.
Tokyo Katei Gakko (1899) 東京家庭学校 767 Kami Takaido 3-chome, Suginami Ku, Tokyo 東京都杉並区上高井戸 3 丁目 767	(39) 0682	B. C.
Tottori Kodomo Gakuen (1906) 鳥取こども学園 1 Yoshikata-cho, Tottori Shi 鳥取市吉方町 1	4206	C.
Yodogawa Zenrinkan 淀川善隣館 33 Honjo Naka-dori 2-chome, Oyodo Ku, Osaka 大阪市本庄中通 2 丁目 33		J.
Yokohama Katei Gakuen (1906) 横浜家庭学園 114 Kamadai-cho, Hodogaya Ku, Yokohama 横浜市保土ヶ谷区釜台町 114	(4) 2884	M. E. H.

	Tel. No.	Category
Wakaba Shinryosho		
若葉診療所		
114 Kamadai-cho, Hodo- gaya Ku, Yokohama 横浜市保土ヶ谷釜台町 114	(4) 2884	
Yokohama Rikkokai		
横浜力行会		
160 Maruyama-cho, Isoko Ku, Yokohama 横浜市磯子区丸山町 160	(3) 0795	
Yokohama Kunmoin (1889)		
横浜訓盲院		
181 Takenomaru, Naka Ku, Yokohama 横浜市中区竹の丸 181	(2) 3939	I.
Yokohama Mission Clinic (1946)		
横浜ミッション診療所		
100 Minami Ota-machi 1-chome, Minami Ku, Yokohama 横浜市南区南太田町 1 丁目 100	(3) 4992	E.
Yokosuka Christian Shakaikan (1946)		
横浜基督教社会館		
80 Taura 2-chome, Yokosuka Shi 横須賀市田浦 2 丁目 80	Taura 3450	B.
Yuaikan (1951)		
友愛館		
558 Shiroyama-cho 1-chome, Shi 長崎市城山町 1 丁目 558	(4) 1475	B. J. E.

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- CC** **Churches of Christ.**

- CC** **Church of Christ.**
- CEF** **Japan Child Evangelism Fellowship.** Home Rep. Rev. Franklin F. Ellis, P. O. Box 637, Pacific, Palisades, Calif. Field Rep. Mr. Charles Pierce, 25 Shotocho, Shibuya Ku, Tokyo. Tel. 46-2342
- CG** **Church of God.** Home Rep. Dr. Adam W. Miller, 1303 East Fifth St., Anderson. Indiana, USA. Field Rep. Mr. Arthur R. Eikamp, 93, Okuzawa-machi 3-chome Tamagawa, Setagaya Ku, Tokyo. Tel. 72-4321
- CJPM** **Central Japan Pioneer Mission.** Field Rep. Mr. A. V. Windsor, 445 Hyakken-machi, Maebashi Shi, Gumma Ken. Tel. Maebashi 5742
- CLC** **Christian Literature Crusade.** Home Rep. Mr. Kenneth R. Adams, 39 Ludgate Hill, London, E. C. 4, England Box A Fort Washington, Pennsylvania, USA. Field Rep. Mr. Kenneth T. Ridley, 2-1505 Shinden-cho, Ichikawa Shi, Chiba Ken. Tel. 074-5174
- CMA** **Christian and Missionary Alliance.** Home Rep. Dr. H. L. Turner, 260 West 44th Street, New York 36, NY. Field Rep. Mr. R. N. Stumpf, 255 Itsukaichi machi, Saiki-gun, Hiroshima Ken. Tel. Itsukaichi 550 Ko
- CMB** **Christian Mission to Buddhists.** Field Rep. Rev. R. Hemstad, 18, Kamazoe-cho, Shugakuin Sakyo Ku, Kyoto Shi. Tel. Yoshida 5330
- CMS** **Church Missionary Society.** Home Rep. Rev. Canon M. A. C. Warren, 6 Salisbury Square, London, E. C. 4, England. Field Rep. Miss M. C. Baggs, Handa-machi, Mima-gun, Tokushima Ken. Tel. Maeda 44
- CMS** **Covenant Missionary Society.** Home Rep. Rev. Ralph P. Hanson, 5101 N. Francisco Ave., Chicago 25, Illinois, USA. Field Rep. Rev. Melbourne J. Metcalf, 990, Naka Meguro-machi, Meguro Ku, Tokyo. Tel. 49-8346

- CN** **Church of the Nazarene.** Home Rep. Dr. Remiss Rhefeldt, 6401 Paseo, Kansas City 10 Missouri. Field Rep. Dr. W. A. Eckel, 229 Oyama-cho, Tamagawa, Setagaya Ku, Tokyo. Tel. 70-4070
- CPC** **Cumberland Presbyterian Church.** Home Rep. Rev. Arleigh Matlock, 1978 Union Street, Box 5746, Crosstown Station. Memphis 4, Tennessee, USA. Field Rep. Rev. Thomas Forester, 3366-3, Minami Rinkan, Yamato-machi, Koza-gun, Kanagawa Ken. Tel. Yamato 409
- CRJM** **Christian Reformed Japan Mission.** Home Rep. Rev. Henry J. Evenhouse, 2850 Kalamazoo Ave., Grand Rapids, Michigan, USA. Field Rep. Rev. L. Sweetman, 299, 1-chome, Egota, Nakano Ku, Tokyo.
- EFCA** **Evangelical Free Church of America.** Home Rep. Rev. H. G. Rodine, 2950 Nicollet, Minneapolis, Minn., USA. Field Rep. Mr. David J. Hesselgrave, 5 Tojiin, Nishi-machi, Kita Ku, Kyoto Shi. Tel. Nishijin 4033
- ELC** **Evangelical Lutheran Church Japan Mission.** Home Rep. 422 South Fifth St., Minneapolis, Minnesota, USA. Field Rep. Dr. Olaf Hansen, 21 Maruyama-cho, Bunkyo Ku, Tokyo. Tel. 94-0835
- FCM** **Free Christian Mission.** Home Rep. Mr. Rof Engebretsen, Filadelfia, St. Olavs gate 24, Oslo, Norway. Field Rep. Mr. Aage Torp, 9-1 Tawara Shimomachi, Fukui Shi. Tel. Fukui 6315
- FEAM** **Far East Apostolic Mission, Inc.** Home Rep. Mrs. L. W. Coote, 214 Calfax, San Antonio, Texas. Field Rep. Rev. L. W. Coote, Ikoma Nara Ken.
- FEGC** **Far Eastern Gospel Crusade.** Home Rep. Mr. Philip E. Armstrong, 902 Hennepin Ave., Minnesota, USA. Field Rep. Mr. Johnny Siebert, 111 Hakuraku, Kanagawa Ku, Yokohama Shi. Tel. 49-9017
- FKK** **Fukuin Koyu Kai.** Home Mr. M. Pfaff, 3121 N. 13th Street, Philadelphia 33, Pa., USA. Field Rep. Miss E. S. Bower, 63-1, Showa-cho, Hamadera, Sakai Shi, Osaka. Tel. Hamadera 19

- FWBM** **Free Will Baptist Mission.** Home Rep. Mr. Raymond Riggs, 3809 Richland Ave., Nashville, Tenn., USA. Field Rep. Mr. Wesley Calvery 7 Shin-machi, Abashiri Hokkaido.
- GAM** **German Alliance Mission.** Home Rep. Kurt Zimmermann, Allianz Mission Barmen, Wuppertal-Barmen, Postfach 12, West-Germany. Field Rep. Mr. Walter Werner, 3022 Higashi-machi, Ekimae, Takehana Hashima Shi, Gifu ken.
- CCMM** **General Conference Mennonite Mission.** Home Rep. Mr. John Thiessen 722 Main Street, Newton, Kansas USA. Field Rep. Mr. Verney Unruh. 50 Yodogawa-cho, 3-chome, Miyazaki Shi. Tel. 871.
- GEAM** **German East-Asia-Mission.** Home Rep. Rev. Erich Kuhn, Germany, Mannheim-Neckerau. Rheingold Street 32. Field Rep. Dr. Alfred Schmidt, 2-20 Tomizaka, Bunkyo Ku, Tokyo. Tel. 92-2921
- GI** **Gideon International, The** Home Rep. Mr. M. A. Henderson, 212 East Superior St., Chicago, Illinois, USA. Field Rep. Mr. Richard J. Holzwarth, 50 Sannen-cho, Chiyoda Ku, Tokyo. Tel. 58-1723
- HFD** **Hokkaido Fukuin Dendo Kai.** Home Rep. Oakland Evangelitical Ass. Field Rep. Mr. R. E. McNaughton, 7-10 Hon-cho, Hakodate, Hokkaido.
- HSEF** **High School Evangelism Fellowship, Inc.** Home Rep. Mr. A. Braudt Reed, 15 Park Row, N. Y., 38 N. Y.. USA. Field Rep. Mr. Kenneth W. Clark, Shibuya P. O. Box 58, Tokyo, 1073 Ohara-cho, Setagaya Ku, Tokyo. Tel. 32-5602
- ICCW** **Interboard Committee for Christian Work in Japan.** Home Office: Room 501, 156 Fifth Ave., New York 10, N. Y., USA. Field Office: 8to Floor, Protestant Christian Center. 2 Ginza, 4-chome, Chuo Ku, Tokyo. Tel. 56-6966
- IBPFM** **Independent Board for Presbyterian Foreign Mission, The** Home Rep. Dr. J. Gordon Holdcroft, 246

W. Walnut Lane, Philadelphia 44, Pa., USA. Field Rep. Rev. Philip R. Foxwell, 273, 1-chome, Horinouchi, Suginami Ku, Tokyo. Tel. 38-0017

- IFG** **International Church of the Foursquare Gospel.**
Home Rep. Dr. Herman Mitzner, 1100 Glendale Blvd. Los Angeles 26 California, USA. Field Rep., Mr. Jack Francey, 941 Higashi Oizumi Nerima Ku, Tokyo.
- IGL** **International Gospel League.** Home Rep. Rev. Howard Leurs, Box 519 Pasedena, Calif., USA. Field Rep. Dr. Janet R. Kiel, 93, Uyama, Sumoto Shi, Awaji-shima. Tel. Sumoto 467
- IMM** **International Mission to Miners.** Home Rep. Mr. W. E. Thewell-Coofer Davenahm Ave., Northwood, Mddx, England. Field Rep. Mr. A. V. Windsor, 445 Hyakken-machi, Maebashi Shi, Gumma Ken. Tel. Maebashi 5742
- IND** **Independent.**
- IUGM** **International Union of Gospel Missions, Inc.**
Field Rep. Dr. Hugh Moreton, 748 Sakai, Musashino Shi, Tokyo. 022-2224
- JBMM** **Japan Baptist Mid-Missions.** Home Rep. Mr. Arthur G. Fetzer, 1120 Chester Ave., Cleveland, Ohio, USA. Field Rep, Mr. J. Newland Pfaff, Kita Gorouchi-cho 29-1, Fukushima Shi.
- JCGM** **Japan Committee of German Missions.** Home Rep. Rev. Ramsauer, Bremen, Am Iobben 123, Germany.
- JEB** **Japan Evangelistic Band.** Home Rep. Mr. B. Godfrey Buxton, 19 John Street, London, W. C. I, England. Field Rep. Mr. William Bee, 11 Shiomidai-cho 5-chome, Suma Ku, Kobe Shi. Tel. Suma 5651
- JEM** **Japan Evangelical Mission.** Home Rep. Rev. Don C. Bruck, Box 444, Three Hills, Alberta, Canada (USA) 4500 36 Ave, N.E. Seattle 5, Washington.

Field Rep. Rev. J. E. Brisbin, 2895 Kita Nakajima-cho, Nagaoka Shi, Niigata Ken. Tel. Nagaoka 4229

JFM Japan Free Methodist Mission. Home Rep. Dr. Byron S. Lamson, Winona Lake, Indiana, USA. Field Rep. Rev. Norman Overland, 45 Maruyama-dori, 1-chome, Abeno Ku, Osaka. Tel. 66-4661

JIM Japan Inland Mission. Home Rep. Rev. J. S. A. Williams, 12 Curlewis St., Mont Albert. E. 10, Melbourne. Victoria, Australia. Field Rep. Mr. Hugh Kennedy, 3 Higashi Hon-machi, Shimogamo, Sakyo Ku, Kyoto.

JMBM Japan Mennonite Brethern Mission. Home Rep. Rev. J. B. Toews, 315 So. Lincoln, Hillsboro, Kansas, USA. Field Rep. Rev. Jonathan Bartel 59 Sompachi-cho, Ikeda Shi, Osaka Fu.

JMM Japan Mennonite Mission. Home Rep. Mr. J. D. Graber Mennonite Board of Missions & Charities, 1711 Prairies St., Elkhart, Ind., USA. Field Rep. Mr. Eugene Blosser, Minami 17-chome, Nishi 7 Jo, Obihiro, Hokkaido.

JRB Japan Regular Baptist. Home Rep. Rev. E. V. Apps, Box 29 Mission City, B. C., Canada. Field Rep. Mr. Pickering, 380 Nakagawa, Takaoka Shi, Toyama Ken.

JSC Japan Soul Clinic. Home Rep. Rev. Fred Jordan, P. O. Box 67, Los Angeles 53, Calif., USA. Field Rep. Mr. Tony Lara, % Christ's Children Home, Nagase, Saeki Shi, Oita Ken.

LB Lutheran Brethren Mission of Japan. Home Rep. Rev. Orvin Thompson, Fergus Falls, Minnesota, USA. Field Rep. Rev. Morris Werdal, 8 Kami-cho Narayama Moto Shin-machi Akita Ken. Tel. 4949

LEAF Lutheran Evangelical Association of Finland. Home Rep. Rev. Toivo Rapeli, Malminkatu 12 B. Helsinki, Finlnd. Field Rep. Rev. Arthur Karen, 108 Kobinata, Suido-cho, Bunkyo Ku, Tokyo. Tel. 94-7659

- LFCN** **Lutheran Free Church of Norway, Japan Mission.**
Home Rep. Rev. O. A. Sommernes, Wergelandsgt. 4,
Moss, Norway. Field Rep. Rev. Rolf Godoy, Torii-
machi, Tsu Shi, Mie Ken. Tel. 6246
- LM** **Liebenzeller Mission.** Home Rep. Rev. A. Achen-
bach Bad Liebenzell, Wuerttemberg, West Germany
Field Rep. Mr. A. G. Ettling, 1933 Nakanoshima,
Kawasaki Shi Kanagawa Ken. Tel. Noborito 334
- MAR** **Marburger Mission.** Home Rep. Marburg Lahn,
Stresemannstr, 25 West-Germany. Field Rep.
Deaconess Karoline Steinhoff, 133-4 Aza Nishi
Matsumoto, Nishi Hirano, Mikage-cho, Higashinada
Ku Kobe Shi.
- MCCS** **Mission Covenant Church of Sweden.** (Svenska
Missions for bundet) Home Rep. Rev. A. Sten-
stroem, Tegnergatan 8, Stockholm, Sweden. Field
Rep. Mr. Sam Skold, Aminohama, Okayama Shi.
Tel. Okayama 2-9232
- MM** **Mino Mission.** Home Rep. Mr. Harry E. Smith, 356
Acton Rd., Columbus 14, Ohio, USA. Field Rep.
Miss. Elizabeth A. Whewell Tomidahara, Yokkaichi,
Mie Ken Tel. Tomita 96
- MLCMS** **Mission of the Lutheran Church Missouri Synod,**
Japan Home Rep. Rev. O. H. Schmidt D. D., 210
No. Broadway, St. Louis, Missouri. Field Rep. Rev.
LeRoy Hass, 16 Fujimi-cho, 1-chome Chiyoda Ku.
Tokyo. Tel. 33-6266
- MSWF** **Missionary Soul Winning Fellowship.** Home Rep.
Rev. Lee Shelley, Box 7271, Long Beach, California,
USA.
- NAB** **North American Baptist.** Home Rep. Rev. Richard
Schilke, 7308 Madison Street, Forest Park, Illinois,
USA. Field Rep. Mr. Edwin C. Kern, 4. Nishisan-
join-cho, Kinugawa, Kita Ku, Kyoto. Tel. 45-2027
- NAV** **Navigators, The** Home Rep. Mr. Lorne C. Sanny,
Colorado Springs, Colorado, USA. Field Rep. Mr.
Roy R. Robertson CPO 1067, Tokyo. Tel. 33-8887

- NEOM** **Norwegian Evangelical Orient Mission.** Home Rep. Mr. John. Gulbrandsen, Mollergaten 20, Oslo, Norway. Field Rep. Mr. Haakon Ingwardo, 86 Kita-machi, Soma Shi, Fukushima Ken.
- NLM** **Norwegian Lutheran Mission.** Home Rep. Rev. Tormod Vaagen, Grensen 19, Oslo, Norway. Field Rep. Rev. Kaare Boe, 8 Nakajima-dori 2-chome, Fukiai Ku, Hyogo Ken. Tel. 2-3601
- NMA** **Norwegian Mission Alliance.** Home Rep. Mr. Paul Walstad, Munchsgt 6, Oslo, Norway. Field Rep. Rev. Abraham Vereide 231 Shinden, Ichikawa Shi, Chiba ken.
- NMS** **Norwegian Missionary Society.** Home Rep. Dr. Fridtjov Birkeli, Asylgata 10, Stavanger, Norway. Field Rep. Rev. Steinar Kjollesdal, 197 Shikido-Takamatsu, Wakayama Shi, Wakayama Ken. Tel. Wakayama 4-1489
- NTM** **New Tribes Mission.** Home Rep. Mr. Kenneth Finney, Woodworth, Wisconsin. Field Rep. Mr. Edward H. Martin, 215 Shimo Hoya, Hoya-machi, Kitatama-gun Tokyp.
- OB** **Omi Brotherhood.** Field Rep. Dr. Merrell Vories Hitotsuyanagi Omi-Hachiman, Shiga Ken. Tel. 456
- OBM** **Oriental Boat Mission.** Home Rep. Rev. H. A. Hermansen, P. O. Box 428, Chicago 90, Illinois, USA. Field Rep. Rev. V. Gizzi, 496-469 Ogi Aza, Nakahama, Honjo-cho, Higashi Nada Ku, Kobe Shi.
- OBS** **Open Bible Standard Mission.** Home Rep. Rev. O. R. Isbill, 851-16th St. Des Moines, Iowa, USA. Field Rep. Rev. P. L. Rounds, 76, 5-chome, Koshien-guchi, Nishinomiya Shi.
- OBSF** **Oriental Bible Study Fellowship.** Field Rep. Mr. M. L. Fieldhouse, Box 2 (House 1382) Karuizawa, Nagano Ken.
- OMF** **Overseas Missionary Fellowship.** Home Rep. Mr. J. O. Sanders, 2 Cluny Road, Singapore, 10. Field

Rep. Mr. L. A. Street, 49 Sawada, Tsukurimichi, Aomori Shi, Aomori Ken.

OMS Oriental Missionary Society. Home Rep. Dr. Eugene A. Erny, 850 North Hobart Blvd., Los Angeles, California, USA. Field Rep. Dr. Roy P. Adams, 388-3 Kashiwagi-cho, Shinjuku Ku, Tokyo.

OMSS Orebro Missionary Society of Sweden, Baptists. Home Rep. Rev. B. Eriksson Skolgatan, 11, Orebro, Sweden. Field Rep. Mr. H. Jansson, 122 Aoi-cho, Minato, Yokoyama Shi.

OPC Orthodox Presbyterian Church. Home Rep. Rev. John P. Galbraith, 712 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania, USA. Field Rep. Mr. R. Heber McIlwaine, 116 Otachiba-machi, Sendai Shi.

PAC Pentecostal Assemblies of Canada. Home Rep. Rev. G. R. Upton. 50 Euston Ave., Toronto, Ont., Canada. Field Rep. Mr. D. H. Kauffman, 77-11 Kita Shichi-ban-cho, Sendai Shi. Tel. 2-7282

PCC Presbyterian Church in Canada. Home Rep. Dr. E. H. Johnson, 63 St., George St., Toronto 5, Ontario Canada. Field Rep. Rev. Donald H. Powell (furlough).

PCM Philadelphia Church Mission. Home Rep. Rev. Roy Johnson Philadelphia Church, 7704 24 N. W. Seattle 7, Washington, USA. Field Rep. Rev. Harold N. Hestekind, 205 Honmoku, Ozato-cho Naka Ku, Yokohama.

PCUS Presbyterian Church in the U.S., Japan Mission
Home Rep. Dr. C. Darby Fulton, P. O. Box 330, Nashville, Tennessee, USA. Field Rep. Mr. John H. Brady 41 Kumochi-cho, 1-chome Fukiai Ku, Kobe. Tel. Kobe 2-2591

PEC Protestant Episcopal Church in the USA. Home Rep. Rev. Henry Knox Sherrill, D.D. 281 Fourth Avenue, New York 10, N. Y. Field Rep. Rev. Ken-

neth E. Heim, D. D., 48, Aoyama 1-chome, Minami-cho, Akasaka, Minato Ku, Tokyo. Tel. 48-5435

- RPM** **Reformed Presbyterian Church of North America, Board of Foreign Missions.** Home Rep. Mr. William Metcalfe, 27 Overlook Drive, Chappaqua, New York, USA. Field Rep. Mr. Gene W. Spear 12 Ichinotani, 2-chome, Suma Ku, Kobe. Tel. 7-2490
- SA** **Salvation Army.** Home Rep. General Wilfred Kitching, Wm. Booth Memorial Training College Denmark Hill, London S.E. 5, England. Field Rep. Lieut. Commissioner Charles Davidson, 17 2-chome, Jimbocho, Kanda Chiyoda Ku, Tokyo. Tel. 33-7311
- SAJM** **Swiss Alliance Japan Mission.** Home Rep. Mr. Eugen Schmidt St. Georgenstr, 23, Winterthur 1 Switzerland. Field Rep. Mr. Paul Schar, Obana Kanai Mura Sado-gun, Niigata Ken.
- SAMJ** **Swedish Alliance Mission in Japan.** Home Rep. Rev. A. Almquist Svenska Alliansmissionen, Vaestra Storgatan 14, Joenkoeping, Sweden. Field Rep. Rev. Philip Malmvall, 127 Kamiikegawa-cho, Hamamatsu Shi, Shizuoka Ken.
- SB** **Southern Baptist Convention Foreign Mission Board, Japan Mission.** Home Rep. Dr. Baker J. Cauthen, P. O. Box 5148, Richmond 20, Va., USA. Field Rep. Dr. George Hays, 11 Kamiyama-cho, Shibuya Ku, Tokyo. Tel. 46-2347
- SBM** **Swedish Baptist Mission.** Home Rep. Rev. Eric Strutz, Norrtullsgatan 10, Stockholm, Sweden. Field Rep. Mr. Oscar Rinell, 567 Shinzaike, Himeji. Tel. Himeji 2052B
- SDA** **Seventh Day Adventists.** Home Rep. Mr. R.R. Figuhr, Takoma Park, Washington, D. D., USA. Field Rep. Mr. F.R. Millard., 164 Onden 2-chome, Shibuya Ku, Tokyo. Tel. 40-1171

- SEMJ** **Swedish Evangelical Mission in Japan.** Home Rep. Mr. Joel Eriksson, Brunnsgatan 4, Stockholm, Sweden. Field Rep. Mr. Edvin Bohlin, 43 Shomouma, 3-chome Setagaya Ku, Tokyo. Tel. 42-9094
- SEOM** **Swedish Evangelical Orient Mission.** Home Rep. Mr. Martin Lindén Svenska Missionen i Kina Och Japan, Drottninggt. 55, Stockholm, Sweden. Field Rep. Mr. Gösta Goes, 149 Hira-machi, Numaza Shi, Shizuoka Ken.
- SFM** **Swedish Free Mission.** Home Rep. Rev. Sam. Nystrom, Box 6082 Stockholm, Sweden. Field Rep. Rev. John Johnson, 1953 Nagata-machi, Minami Ku, Yokohama. Tel. 3-6959
- SHM** **Swedish Holiness Mission.** Home Rep. Mr. Stig Abrahamsson, Vasavagen. 61, Linkoping, Sweden. Field Rep. Mr. Arnold M. Hjertstrom. 17 Hikage, Shirakawa, Fukushima Ken. Tel. Shirakawa 3346
- SPG** **Society for the Propagation of the Gospel in Foreign Parts.** 15 Tufton St., Westminster, London S. W. 1, England. Japan Representative: Miss A. K. Woolley, Koran Jogakko, 1046, Hiratsuka 7-chome, Shinagawa Ku. Tokyo. Tel. 78-4736
- SSJE** **Society of St. John the Evangelist.** Home Rep. Rev. Granville M. Williams, 980 Memorial Drion, Cambridge 38, Mass., USA. Field Rep. Rev. Stephen H. Kimura St. Michael's Monastery, Shimada Kawagishi, Oyama Kyoku Kunai, Tochigi Ken.
- SSM** **Suomi Synod Mission.** Home Rep. Rev. J. E. Kunos, 403 Cooper Avenue, Hancock, Michigan USA. Field Rep. Rev. Eino Vehanen 2210 Sanno, 2-chome Ota Ku, Tokyo. Tel. 76-4209
- TEAM** **The Evangelical Alliance Mission.** Home Rep. Dr. David H. Johnson, 2845 W. McLean Avenue, Chicago 47, Illinois, USA. Field Rep. Rev. Donald A. Walter, 1 Kitazawa-cho, 2-chome, Setagaya Ku, Tokyo. Tel. 42-3442

- ULCA** **United Lutheran Church in America.** Home Office: Board of Foreign Missions United Lutheran Church in America, 231 Madison Ave., New York 16, NY, USA. Field Office: Japan Lutheran Missionaries Association, 29 Mitsuzawa Shimo-cho, Kanagawa Ku, Yokohama. Tel. 4-7252
- UMI** **Universal Missions Inc.** Home Rep. Mr. Howard Funder, 1120 So Chapel Avenue, Alhambra, Calif. USA. Field Rep. Rev. W.M. Twilleager, 43-7 Watarise, Naruo-cho, Nishinomiya Shi, Hyogo Ken.
- WEC** **Worldwide Evangelization Crusade.** Home Rep. Mr. Norman P. Grubb, Box A. Fort Washington, Penna., USA. Field Rep. Mr. Max H. James, 569 Kondo, Gokasho-cho, Kanzaki-gun, Shiga Ken. Tel. Ishizuka 47
- WGM** **World Gospel Mission.** Home Rep. Mr. George R. Warner, Box 949, Marion, Indiana, USA. Field Rep. Rev. David Kuba, 20 Nakamaru-cho, Itabashi Ku, Tokyo.
- WH** **World Harvesters, Inc.** Home Rep. Rev. Sidney Regnier, Jr., P.O. Box 259, West Hartford, Conn. USA. Field Rep. Mr. Eddie Karnes P.O. Box 1144, Kobe, 1 Hanayama-cho, 1-chome, Nagata Ku, Kobe Shi. Tel. 6-3156
- WM** **Wesleyan Methodist in Japan, American.** Home Rep. Dr. Frank B. Birch, 4800 So. Washington St., Marion, Indiana, USA. Field Rep. Mr. Roy S. Nicholson, Jr., P.O. Box 22, Nada Ku, Kobe.
- WMC** **World Missions to Children.** Home Rep. Rev. E. V. Steele, Box 993, San Jose, California, USA. Field Rep. Rev. Phares Paul Huggins, 850 Tenjin-cho, Saseho Shi Nagasaki Ken. Tel. 6909
- WRBCMS** **Walworth Road Baptist Church Missionary Society.** Home Rep. Mr. R. Jarvis. Field Rep. Miss F.E. Penny. 467, Oaza Ai, Ibaragi Shi, Osaka Fu. Tel. Ibaragi 3145

- WRPL** **World Revival Prayer League.** Home Rep. Mr. Merrill Sickles, 1631 Poplar Drive, Falls Church, Virginia, USA. Field Rep. Mr. M.D. Ross, 8 Azumabashi, 1-chome, Sumida Ku, Tokyo. Tel. 622-5248
- WUMS** **Woman's Union Missionary Society.** Home Rep. Mrs. Wallace Paddon 80 E. 11th St., New York 3, N. Y., USA. Field Rep. Miss Mary Ballantyne, 221 Yamate-cho, Naka Ku, Yokohama, Tel. 2-9049
- YFC** **Youth For Christ.** Home Rep. Dr. T. W. Engstrom, 109 No. Cross St., Wheaton, Ill., USA. Field Rev. Rep. Edmund E. Mills, 75 Kita Ogi-machi, Kita Ku, Osaka. Tel. Kobe 8-3149

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KŌSHICHI NAGAO

President: Christian Fellowship of Kanto District of the United Church of Christ in Japan

President: The Bazaar for Aiding Churches and Kindergartens in Japan

PERSONAL STORY OF K. NAGAO

My grandfather, Hachinomom Nagao, was a capable magistrate acting also as the chief retainer of Maeda clan in the province of Kaga.

In 1879 he got baptized by Dr. Thomas C. Wane to be the first convert to Christianity in that province.

My father, Maki Nagao, was also baptized by the same in 1907 and later became an active preacher in Toyohashi city, Aichi prefecture. Then in 1908 his evangelism made a better furtherance with the help of Dr. Mayas and Toyohiko Kagawa, then 19 years of age. At the age of 13, I joined evangelistic street meetings, conducted by T. Kagawa on evenings, when a paper lantern was used in witnessed to God. On it was written, GOD IS LOVE. I AM THE LIGHT OF THE WORLD.

THE BAZAAR FOR AIDING CHURCHES

ZENKOKU KYOKAI YOSHIE

I wished to be a preacher, but our poverty, alas, prevented me. So I had to help support our family by selling eggs, while, by day, attended a primary school. "Even a layman can tell others the Gospel of Christ," so I thought. I resolved to help my father financially.

When 18 years old, I learned a trade; at 23 years of age, I started an independent trade by myself, helping father and brothers.

Living in Nagoya I served as the president of Inter-church Youth Fellowship in Nagoya, elder and Sunday school teacher of Nagoya Church. Almost every Sunday afternoon, with some of fellow-workers, I went out into the outskirts to tell others of the grace of God, resting, of course, from my own work.

I have had unforgettable experiences of visiting the great man, Toyohiko Kagawa, who was then ministering the needy people in the slum of Kobe city. Even now I highly respect him and his spirit. When I became his friend he encouraged me to help needy pastors. Serving the needy as such, I have seen not a little diverse difficulties and hardships always well conquered.

Then my sole purpose is to help Christian churches march on with financial assistance, and thanks be to God who has thus far upheld me in this field of service. Thus, THE BAZAAR FOR AIDING CHURCHES & KINDERGARTENS IN JAPAN is borne out of the untiring exercise of labor.

AND KINDERGARTENS IN JAPAN

ENGO BAZA HOSHI KAI

2-30 Nippori-machi,
Arakawa-ku, Tokyo
Tel. (89) 2858

BRIEF OUTLINE OF THE WORK

The visitation of the judgment of God came so real upon Japan with her defeat in the World War II. So strong was the reality—the defeat—that how many people had ever dreamt that they would taste such bitterness. There is nothing so cruel as war which leaves the country so miserable altogether—a terrible aftermath that you can hardly imagine.

By and by a time came when we all needy people get aid with food and used clothes from U. S. A. and elsewhere. Are there any people who did not appreciate these godsend?

I have undertaken a nation-wide bazaar of used clothes holding it two days at each church, wherever possible, from Hokkaido down to Kyushu. The proceedings therefrom were offered in support of the churches.

About the outset of the travelling bazaars the results from these were, however, not so satisfactory. But by 1953 the bazaars were beginning to win popularity from among communities wherever they were held. About 40,000,000 yen proceedings, by the end of 1957, were offered to help professional Christian workers, besides 300,000 yen given in support of the Christian workers in different fields; some money were used to re-build churches devastated by war.

In 1957 hundreds of thousands of yen was given in token of the service done by the retiring pastors of the National Christian Church in Japan. Thanks be to God who enables us to do more than we think or imagine!

These bazaars are now well known to nearly all churches in Japan. About 600 churches want to hold this once every year. I am thus convinced that this is my life-work which must be finished for the cause of the Kingdom of Heaven. Even thou it may be a thankless service, we have mighty Lord who bless it beyond measure.

Chairman : Y. Manabe

Director :

Hallam C. Shorrock, Jr.

Associated Director :

Kentaro Buma

Head Office :

Kyobunkwan Bldg.
Ginza 4-chome,
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Telephone :

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Chairman of Board : Rev. Yoriichi Manabe

Executive Secretary : Mr. Seiji Giga

22, 2-chome, Tamagawa-nakamachi, Setagaya-ku, Tokyo

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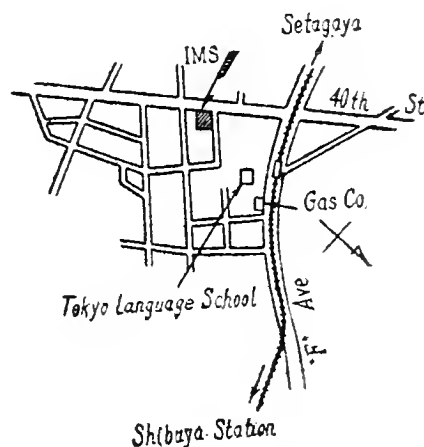
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アービー

Aamodt, Rev. & Mrs. Conrad
1951 ELC—20 Tokiwadai
2-chome, Itabashi Ku, Tokyo
(96-5524)

東京都板橋区常盤台 2 丁目 2
アーモッド

Aasland, Rev. & Mrs. Harold
1954 ELC—17 Kajima-cho
1-chome, Fuji Shi, Shizuoka Ken
(1392)

静岡県富士市加島町 1 丁目 17
アースランド

Abrahams, Mr. & Mrs. D. J.
1952 OMF %—49 Sawada
Tsukurimichi Aomori Shi, Ao-
mori Ken

青森市造道字沢田 49
アブラハムス

Adams, Rev. & Mrs. Evyn 1951
IBC—furlough

Adams, Rev. & Mrs. Roy P.
1916, 1954 OMS—Furlough

Adams, Mr. & Mrs. Warren 1949
IND—49 Ou-machi Toyama
Shi

富山市大町 49 アダムス

Adams, Mr. & Mrs. Wills 1950
TEAM—1 Kitazawa-cho
2-chome, Setagaya Ku, Tokyo
東京都世田谷北沢町 2 丁目 1

アダムス

Aho, Miss Ilma Ruth 1953 LEAF
—16178 Akaho, Komagane Shi,
Nagano Ken.

長野県駒ヶ根市赤穂 16178 アオ

Airgood, Miss Grace 1954, IND
—25 Yahara-machi 1-chome,
Nerima Ku, Tokyo

東京都練馬区谷原町 1 丁目 25
エアグッド

Airo, Miss Jenni 1907 LEAF
—6709 Tonbe, Shimo Suwa-
machi, Nagano Ken

長野県下諏訪町屯部 6709
アイロ

Akerberg, Rev. & Mrs. Henn-
ing 1949 MCCS—Ajino, Kojima
Shi, Okayama Ken
(Kojima 24)

岡山県児島市味野
オーカベルグ

Akichika, Rev. & Mrs. Yutaka
IND—1548 Shimohoya, Hoya-
machi Kitatama-gun, Tokyo
東京都北多摩郡保谷町下保谷
1548 アキチカ

Alberti, Miss. Janice Louise
IBC(J3)—Kobe Jogakuin Oka-
dayama Nishinomiya Shi
(5-0956)
西宮市岡田山 65 神戸女学院
アルバーチ

Allen, Rev. & Mrs. Arthur G.
1953, IND — 1017 Kugahara-
machi, Ota Ku, Tokyo
東京都大田区久ヶ原町 1017
アレン

Allen, Mr. & Mrs. Phillip 1953
TEAM—Furlough

Allen, Rev. & Mrs. Shelton 1952
FEGO—Furlough

Allen, Miss Thomasine 1915
ABFMS—Kuji Christian Center
Kuji-machi, Iwate Ken (25)
岩手県久慈町 久慈クリスチャ
ン・センター アレン

Allum, Miss Iris 1951 IBC — 75
Okada-machi, Kumamoto Shi
熊本市岡田町 アルム

Almefors, Mr. & Mrs. Eric 1951
SEMJ—42 Ohashinai 1-chome,
Muroran, Hokkaido
北海通室蘭市小橋内 1 丁目 42
アーメホース

Almroth, Mr. & Mrs. Harald
SFM—1280 Morino, Kachida-
machi Minamitama-gun, Tokyo
東京都南多摩郡町田町森野 1280
アーモース

Alsdorf, Rev. & Mrs. Howard
A. 1938 ULCA—88 Tarikae-
cho, 2-chome, Fukuoka Shi
福岡市鳥飼町 2 丁目 88
アスドルフ

Alve, Rev. & Mrs. Bjorn 1950
NMS—1 Teraguchi, Takaha
Nada Ku, Kobe (8-2878)
神戸市灘区高羽寺口 1 アルベ

Ammons, Mrs. M. Anne IND
1 Kitazawa-cho 2-chome, Seta-
gaya Ku, Tokyo (42-4209)
東京都世田谷区北沢町 2 丁目 1
アモンズ

Andaas, Mr. & Mrs. Arnfinn
1951 NEOM—9 Onada Ueda,
Nakoso Shi, Fukui Ken
福島県勿来市植田小名田 9
アンドース

Anderson, Miss Irene 1928 IBC
—Furlough

Anderson, Miss Mildred 1951
JEM — Nishiki-cho, Ogawa-
machi, Saitama Ken
埼玉県小川町錦町 アンダーソン

Anderson, Miss Myrtle 1951
JEM 44 Maruyama-dori
1-chome, Abeno Ku, Osaka
(66-4661)
大阪市阿倍野区丸山通 1 丁目 44
アンダーソン

Anderson, Miss Wanda 1955
ELC—38 Torisu-cho 1-chome,
Minami Ku, Nagoya

名古屋市南区栖町 1 丁目 38

アンダーソン

Anderson, Mr. & Mrs. Evert
1951 SFM — 339 Takabatake-
cho Kofu Shi, Yamanashi Ken
(6335)

山梨県甲府市高畠町 339

アンダーソン

Anderson, Miss. Marta 1952
SHM—Furlough

Anderson, Miss Thali SAMJ—
61 Yokosa, Furujiku-cho Toyo-
kawa Shi, Aichi Ken

愛知県豊川市古宿町横左 61

アンダーソン

Ando, Rev. Kiichi POBC — c/o
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tsumi, Sukagawa Shi, Fuku-
shima Ken

福島県須賀川市堤 福音伝道教団
安藤

Andrews, Miss Sarah 1916 CC
c/o Numazu Church of Christ
Numazu Shi, Shizuoka Ken

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Ankeney, Mrs. Margaret 1923
IBC—60 Kozenji-dori Sendai
(2-7439)

仙台市光禅寺通り 60 アンケーニ

Anspach, Rev. & Mrs. Paul
Parker, Jr. 1950 ULCA — 27
Nobori Uchi, Shugakuin, Sakyo
Ku, Kyoto (7-4682)

京都市左京区修学院登内町 27

アンスパック

Anthony, Miss Jean S. 1956 IBC
(J3)—106 Honmachi 6-chome,
Toyonaka Shi, Osaka Fu

大阪府豊中市本町 6 丁目 106

アンソニー

Aoki, Mr. & Mrs. Hideo IND
— 1 Surugadai 2-chome,
Chiyoda Ku, Tokyo
(9496-8072)

東京都千代田区神田駿河台 2 丁
目 1

アオキ

Appleton, Rev. Robert F. 1951
SSJE — 8 Sakae-cho, Minato
Ku, Tokyo

東京都港区芝栄町 8

アップルトン

Archer, Mr. & Mrs. Sam 1952
TEAM—1 Kitazawa 2-chome,
Setagaya Ku, Tokyo
(42-1059)

東京都世田谷区北沢 2 丁目 1

アーチャ

Archibald, Miss. Margaret 1928
PCUS — Smythe Hall, Kinjo
College Omori, Moriyama Shi,
Aichi Ken (Omori 53-ko)

愛知県守山大森金城学院

アーチボルド

Arklie, Miss Janet 1956 IBC —
2 Higashi Toriizaka-machi,
Azabu, Minato Ku, Tokyo
48-3325)

東京都港区麻布東鳥居坂町2

アークリー

Armstrong, Miss Margaret 1903
IBC—273 Sogawa-cho, Toyama
Shi (4090)

富山市総曲町273

アームストロング

Arnesen, Rev. Jacob 1954 PCM
— 69 Zenma, Isogo Ku, Yoko-
hama

横浜市磯子区ゼンマ69

アーネソン

Arnold, Rev. & Mrs. Paul ELC
—Furlough

Arnold, Rev. & Mrs. Ray D.
1953 BBF — 328 Nobuto-cho,
Chiba Shi, Chiba Ken (324)

千葉県登戸町328 アーノルド

Arthur, Miss Wilma JEM—2895
1-chome, Kitanakajima-cho,
Nagaoka Shi, Niigata Ken
(4229)

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2895 アーサー

Arvefjord, Rev. & Mrs. Stig
MCCS—Furlough

Asbill, Mr. Arthur IND —
Furlough

Aske, Dr. & Mrs. Sigurd
LFCN—Furlough

Askew, Rev. & Mrs. Curtis D.
1949 SB—86 Harajuku 1-chome
Shibuya Ku, Tokyo (45-1510)
東京都渋谷区原宿1丁目86

アスキュー

Askew, Mr. & Mrs. Donald BPT
—Furlough

Askew, Mr. & Mrs. Manfred
1951 BPT — Hakonegasaki,
Mizuho-machi Nishitama-gun,
Tokyo

東京都西多摩郡瑞穂町箱根ヶ崎

アスキュー

Aspberg, Miss Ingrid 1950
SEOM — 528-1 Ohito, Ohito-
machi, Tagata-gun, Shizuoka
Ken

静岡県田方郡大仁町大仁1丁目
528

アスプバーグ

Attaway, Mr. & Mrs. Kenneth
CEF—Furlough

Attwater, Miss Violet JIM—
3 Higashi Hon-machi, Shimo-
gamo, Sakyo Ku, Kyoto
京都市左京区下鴨東本町3

アッドウォーター

Auch, Rev. & Mrs. Clemence
1954 NAB c/o Mission Head-
quarters — 4 Nishisonjoin-cho
Kinugasa, Kita Ku, Kyoto

京都市北区衣笠西ソングジョウ院
町教団本部内

アオク

Auchenbach, Miss E. Louise
1957 IBC (J3)—126 Tsuchidoi
Sendai Shi (2-6638)

仙台市土樋126 アーヘンバッハ

Autio, Mr. & Mrs. O. IND—
101 Kamihate-cho, Kitashira-
kawa Sakyo Ku, Kyoto
京都市左京区北白川終町101

Auw, Rev. & Mrs. Hugh 1951
MSL — 9-chome, Asahi-machi,
Asahigawa Shi, Hokkaido
(6692)
北海道旭町9丁目 アウ

Auxt, Miss Dorothy J. 1951,
ULCA — 2077 Suwada-cho,
2-chome, Ichikawa Shi,
Chiba Ken (5455)
千葉県市川市須和田町2丁目
2077 アウクスト

Axelsson, Miss Alva 1951 SFH
1160 Kamiozo, Enzan Shi,
Yamanashi Ken (627)
山梨県えんざん市かみおぞ1160
アクセルソン

Axelsson, Mr. & Mrs. Gosta
1951 SFM—P.O. Box 9 Go-
temba, Shizuoka Ken
静岡県御殿場 郵便局私函9号
アクセルソン

Axelsson, Miss Mary SAMJ—
18 Nakamachi 2-chome, Shino-
hara, Nada Ku, Kobe
神戸市灘区篠原中町2丁目18
アクセルソン

Ayabe, Mr. & Mrs. Henry 1955
FEGC—111 Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)
横浜市神奈川区白楽111 アヤベ

B

Backer, Miss Ingrid 1952 NMS
—Furlough

Baggett, Mr. & Mrs. Richard
F. 1950 CC—4080 Omika Kuji-
machi Hitachi Shi, Ibaragi Ken
(Kujihama 2251)
茨城県日立市久慈町大甕4080
バゲット

Baggs, Miss Mabel 1952 CMS
— Handa-machi, Mima-gun
Tokushima Ken (44 Maeda)
徳島県美馬郡半田町 バッグス

Bahler, Miss M. OMF — 26
Minami Hon-cho Sunagawa
Shi, Hokkaido
北海道砂川市南本町26 バーラー

Bailey, Miss Hazel 1953 AAM
— Akisaki-cho, Tohaku-gun,
Tottori Ken
鳥取県東伯郡赤碕町 ベイリー

Baker, Miss Elsie M. 1923, 1955
CMS — Poole Gakuin Katsu-
yama-dori 5-chome, Ikuno Ku,
Osaka (Tennoji 3190, 290)
大阪市生野区勝山通り5丁目
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Bakken, Miss Berte 1950 FCM
—Uzumasa P.O., Kyoto
京都市太秦郵便局区内 バッケン

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Banks, Captain & Mrs. William
SA — 17 Jimbo-cho 2-chome,
Kanda, Chiyoda Ku, Tokyo
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パークスデール

Barlow, Miss, Hannah 1951 SB
—2325, Kami Meguro 5-chome,
Meguro Ku, Tokyo
東京都目黒区上目黒5丁目2325
バーロー

Barnhart, Miss Esther P. 1951
ULCA — Jiaien, Kuwamizuma-
machi, Kumamoto Shi (3509)
熊本市神水町 慈愛園
バーンハート

Barns, Miss Helen 1921 IBC —
Seibi Gakuen, 124 Maita-machi
Minami Ku, Yokohama
(3-6280)
横浜市南区蒔田町 124
バーンズ

Barrett, Miss Bobbie Gay 1958
IBC—(J3)

Barrett, Mr. Cecil 1937 CA —
c/o S. J. Lang 1521 Egota
4-chome, Nakano Ku, Tokyo
東京都中野区江古田4丁目1521
ラング様方 バアーレット

Barrett, Rev. & Mrs. Clifford
E. 1953 ICFG—Furlough

Barrett, Rev. & Mrs. W.R. 1950
IBC — 96 Katsuragi cho Chiba
Shi, Chiba Ken (072-2-3586)
千葉市葛城町 96 バレット

Barry, Mr. & Mrs. W. Lloyd
1949 WT—1 Toyooka-cho, Mita
Shiba Minato Ku, Tokyo
東京都港区芝三田豊岡町 1
バーリー

Bartel, Rev. & Mrs. Jonathan
1952 JMBM—Furlough

Barthold, Mr. & Mrs. Stanley
TEAM — 409 Nishikubo-cho
Musashino Shi, Tokyo.
東京都武蔵野市西窪町 409
バーソルド

Bartholomew, Dr. & Mrs.
Alfred C. 1958 IBC — Chuo
Noson Dendo Shingakko, Tsu-
rukawa, P. O. Machida Shi,
Tokyo
Tsurukawa (106) 75 OTSU
東京都町田市 鶴川局区内中央農
村神学校 バーソロミュー

Bartlett, Miss Ruth 1958, IBC
(J1)—Kobe Jogakuin, 65 Oka-
dayama Nishinamiya Shi
(5-0956)
西宮市岡田山 65 神戸女学院
バートレット

Bascom, Mr. & Mrs. Gilbert
E. 1950 IBC — 12 Moto Daiku-
machi, Hirosaki Shi, Aomori
Ken (1942)

青森県弘前市元大工町 12
バスコム

Baum, Rev. & Mrs. Bill 1952
FEGC—Furlough

Bauman, Mr. & Mrs. Elmer
1953 JEM—Furlough

Beabout, Miss Florence 1950
CBFMS — c/o Mr. Yashiro
Yoshio, Moto Higashi, Bakuro-
machi Yonezawa Shi
米沢市本東馬口路町屋代様方
ビーボート

Bean, Miss Ruth 1952 JMM —
Furlough

Bears, Miss Kathleen 1949
TEAM—6203 Shimohama Ku,
Okaya Shi, Nagano Ken
長野県岡谷市下浜区 6203 ベアズ

Beasley, Mr. & Mrs. James 1951
TEAM—Furlough

Beath, Mr. & Mrs. Sterling 1948
ABFMS — Kanto Gakuin Uni-
versity Mutsuura, Kanagawa
Ku, Yokohama (3-9224)
横浜市金沢区六浦 関東学院大学
ベース

Beck, Rev. & Mrs. Carl C. 1949
JMM—Minami 17-chome, Nishi
7 Jo Obihiro Shi, Hokkaido
北海道帯広市西 7 条南 17 丁目
ベック

Beck, Mr. & Mrs. Gotthold 1953,
1954 LM—7-5830 Izumi-machi,
Nakaminato Shi, Ibaragi Ken
茨城県郡河湊市泉町 5380 の 7

ベック

Becker, Miss Blanche 1954
EFCA—Furlough

Becker, Mr. & Mrs. Delmar
1947 TEAM—Oda, Tsukuba-
machi, Tsukuba-gun, Ibaragi
Ken

茨城県筑波郡筑波町小田

ベッカー

Beckman, Rev. & Mrs. David
L. NTM—Noto-machi, Ushitsu
Fugishi-gun, Ishikawa Ken
石川県鳳至郡宇出津町能都町

ベックマン

Beckman, Mr. & Mrs. George
1950 CC—31 Nakamiya-cho,
6-chome, Asahi Ku, Osaka
大阪府旭区中宮町 6 丁目 31

ベックマン

Beckon, Mr. & Mrs. Gifford
IND—633 Shimokotori, Kita
Takasaki, Gumma Ken
(Takasaki 4217)

群馬県北高崎下小島 633

ベッコン

Bedell, Miss Mary E. 1950 IBC
— 49 Kaminagarekawa-cho,
Hiroshima (Next door 4 2826)
広島市上流川町

ベデル

Bee, Mr. & Mrs. William 1920
JEB — 11 Shiomidai-cho,
5-chome, Suma Ku, Kobe
(7-5651)

神戸市須磨区潮見台 5 丁目 11

ビー

Beecken, Rev. & Mrs. Herbert
J. 1950 IBC—Annaka-machi,
Gumma Ken

群馬県安中町

ビーケン

Belknap, Mr. & Mrs. C. IND
— P. O. Box 17 Tachikawa
Shi, Tokyo

東京都立川市 郵便私書函 17 号

ベルクナップ

Belknap, Rev. & H. IND—1816
Kichijoji, Musashino Shi,
Tokyo (022-6769)

東京都武蔵野市吉祥寺 1816

ベルクナップ

Bell, Mr. & Mrs. John M.
FEAM—Ikoma, Nara Ken

奈良県生駒町

ベル

Bell, Rev. & Mrs. Otis 1957 IBC
— 5 Jo, 23-chome, Asahigawa,
Hokkaido

北海道旭川市 5 条 23 丁目

ベル

Bell, Mr. & Mrs. Ralph TEAM
—Furlough

Benedict, Mr. & Mrs. Paul —
P. O. Box 9 Kure
呉郵便局私書函 9

Benedict, Mr. & Mrs. Paul 1952
ICEF—P. O. Box 9 Kure

呉郵便局区内私書函 9 号

ベネディクト

Bennett, Mr. & Mrs. Dwight
TEAM — 54, Asaoka-cho,
Chigusa Ku, Nagoya Shi

名古屋市千種区朝岡町 3 丁目 54

ベネット

Bennett, Mr. & Mrs. George
NTM — 1 Kitazawa-cho,
2-chome, Setagaya Ku, Tokyo

東京都世田谷区北沢町 2 丁目 1

ベネット

Bennett, Mr. & Mrs. Merrill
1952 CN—furlough

Benns, Miss Cellia A. 1949 CEC
—New Life Sanitorium Obuse-
machi, Kamitakai-gun, Nagano
Ken (Obuse 33)

長野県上高井郡小布施町

新生療養所内

ベンズ

Benson, Mr. & Mrs. Gilbert
CBFMS — 667, Kamino-cho,
Monto-machi Yonezawa Shi
(1991)

山形県米沢市門戸町上野町 667

ベンスン

Bentley, Miss Alice SDA—171
Amanuma 1-chome, Suginami
Ku, Tokyo (39-5161)

東京都杉並区天沼 1 丁目 171

ベントレイ

Benton, Rev. & Mrs. BPT —
Kumagawa Fussa-machi, Tokyo
東京都福生町熊川

ベントン

Benzinger, Miss Esther 1952
LM—935 Kugahara, Ota Ku,
Tokyo (75-0211)

東京都太田区久ヶ原 935

ベンツィンゲル

Berg, Miss Ethel TEAM—1
Kitazawa-cho 2-chome, Seta-
gaya Ku, Tokyo

東京都世田谷区北沢町 2 丁目 1

バーグ

Berg, Rev. & Mrs. Paul A. 1953
AG—Furlough

Berge, Miss Aagot 1950 FCM—
48 Kiyokawa-cho, Takefu Shi,
Fukui Ken (1064)

福井県武生市清川町 48

ベルゲ

Bergeld, Miss Sofia 1953 SFM—
c/o Mrs. Hannestad 220 Yama-
shita-cho, Naka Ku, Yokohama
横浜中区山下町 220

ベルゲルド

Bergh, Rev. Earl 1957 ALM —
139 Higashi Tamagawa-cho,
Setagaya Ku, Tokyo (72-4989)

東京都世田谷区東玉川町 139

バーグ

Bergh, Rev. & Mrs. Oliver 1951
ELC—Furlough

Bergman, Miss Gerda IND—
Matsushiro-cho, Hamamatsu
Shi

浜松市松城町

バーグマン

Bergt, Rev. & Mrs. E. J. 1951
MSL—Tokyo Lutheran, Center
16 Fujimi-cho, 1-chome Chiyoda
Ku, Tokyo

東京ルーテル・センター

東京都千代田区富士見町 1 の 16

ベルヒト

- Berkey, Mrs. Marguerite** 1951
IBC—8 4-chome, Kitanagasa-
dori, Ikuta Ku, Kobe (3-5840)
神戸市生田区北長狭通り4丁目8
バーキー
- Best, Rev. & Mrs. Sydney** 1951
FEGC—15 Midorigaoka, Naka
Ku, Yokohama (2-1808)
横浜市中区緑ヶ丘15 ベスト
- Betts, Mr. & Mrs. Joe D.** 1956
CC — 4080 Omika, Kuji-machi,
Hitachi Shi Ibaragi Ken
(Kujihama 2251)
茨城郡日立市久慈町大甕4048
ベツソ
- Billow, Rev. & Mrs. William**
D. 1954 ULCA—303 Hyakunin-
machi, Shinjuku Ku, Tokyo
(36-2419)
東京都新宿区百人町3丁目330
ビロー
- Bird, Mr. & Mrs. M. C.** 1954
SDA—1966 Kamikawai-machi,
Hodogaya Ku, Yokohama
(Kawai 39)
横浜市保土ヶ谷区上川井町1966
バード
- Birdsall, Rev. & Mrs. John B.**
1955 PEC — 592 Shakado, Jo-
myoji Kamakura Shi (4026)
鎌倉市浄明寺釈迦堂
バードセル
- Bisco, Miss Barbara** 1958 IBC—
Kobe Jogakuin, Okadayama,
Nishinomiya Shi (5-0956)
西宮京岡田山 神戸女学院
ビスコ
- Bishop, Rev. Dan** 1953 JBMM
—Furlough
- Bishop, Mr. & Mrs. Douglas G.**
1958 IBC—Canadian Academy
Nada Ku, Kobe
神戸市灘区 カナディアン・アカ
デミー ビショップ
- Bishop, Mr. & Mrs. Harry**
IND — 1981 Shijimizuka-cho,
1-chome, Hamamatsu Shi, Sizu-
oka Ken
静岡県浜松市蜷塚町1丁目1981
ビショップ
- Bishop, Mr. & Mrs. Howard**
1952 TEAM—Furlough
- Bitsberger, Rev. & Mrs.**
Donald E. 1954 PEC—31 Ten-
gumatsu, Fukuoka Ken
(4-6490)
福岡市天狗松町31
ビッツバーガー
- Bixler, Mr. & Mrs. O. D.** 1919,
1949 CC — Center Church of
Christ Ochanomizu, Chiyoda
Ku, Tokyo
東京都千代田区お茶の水
中央キリストの教会
ビクスラー
- Bjork, Rev. & Mrs. Dale** 1952
BCCA — 11 Toyotama Kita
2-chome, Nerima Ku, Tokyo
(99-2447)
東京都練馬区豊玉北2丁目11
ビョウク

Black, Miss Alice 1953 JGF —
152 Bessho-cho, Kishiwada Shi,
Osaka (Kishiwada 1961)
大阪府岸和田市別所町 152

ブラック

Blakler, Rev. & Mrs. Carl 1950
IND—Furlough

Blair, Mr. & Mrs. Howard 1953
FEGC — 30 Ochiai, Kurume-
machi, Kitatama-gun, Tokyo
(22)

東京都北多摩郡久留米町落合 30

ブレアー

Black, Miss Mary Elizabeth
1952 PCUS — Nankoryo Kinjo
College, Omori Moriyama Shi,
Aichi Ken (Omori 53-otsu)

愛知県守山市大森

金城学院南岡寮

ブレイク

Blalock, Mr. & Mrs. John R.
IND—Mameguchidai 55 Naka
Ku Yokohama

横浜市中区豆口台 55 ブラロック

Blikstad, Rev. & Mrs. Paul 1951
LBA—Furlough

Blincoe, Rev. & Mrs. T. H. 1953
SDA—Japan Missionary College
Sodegaura-machi, Kimitsu-gun
Chiba Ken (Sodegaura 18)

千葉県君津郡袖ヶ浦町

日本三育学院

ブリンコ

Bloss, Miss Gertrude 1956
ABFMS — 203 Gokenyashiki
Himeji Shi, Hyogo Ken

兵庫県姫路市五軒邸 203 ブロス

Blosser, Rev. & Mrs. Eugene
1954 JMM—Ooki-machi Hiroo-
gun Hokkaido (203)

北海道広尾郡大樹町 ブロッサー

Boardman, Mr. & Mrs. Robert
R. NAV—Furlough

Boe, Rev. & Mrs. Kaare 1941
NLM — 8 Nakajima-dori,
2-chome Fukiai Ku, Kobe
(2-3601)

神戸市葺合区中島通り 2 丁目 8

ボー

Bogard, Miss F. Belle 1936 IBC
— Kobe Jogakuin Okadayama,
Nishinomiya Shi (5-0956)

西宮市岡田山神戸女学院

ボガード

Boggs, Mr. & Mrs. C. Eldon
WMG — 20 Nakamaru-cho Ita-
bashi Ku, Tokyo

東京都板橋区中丸町 20 ボッグス

Bohlin, Mr. & Mrs. Eevin 1951
SEMJ — 232 Wanishi-cho
37-chome, Muroran Shi,
Hokkaido

北海道室蘭市ワニシ町 37 丁目

232

ボーリン

Boldt, Mr. & Mrs. Abraham
IND—48, Akasaka-cho 3-chome
Chikusa Ku, Nagaya

名古屋市千種区赤坂区 3 丁目 48

ボールドト

Bollback, Rev. & Mrs. Anthony
1952 CMA—4 Minooka-dori
1-chome, Nada Ku, Kobe
神戸市灘区箕岡通り1丁目4

ボールバック

Bollinger, Mr. & Mrs. Edward
1951 ABFMS — c/o Mission
Headquarters 2 Misaki-cho
1-chome, Kanda, Chiyoda Ku,
Tokyo

東京都千代田区神田三崎町1丁
目2

ボリンジャー

Bollman, Mr. & Mrs. Theodore
FEGC—Furlough

Bond, Miss Dorothy 1954 FEGC
—1938 Kami-cho Oyama Shi,
Tochigi Ken

栃木県小山市上町1938

ボンド

Bonnallie, Miss Dorothy A. 1955
ELC—21 Maruyama-cho, Bun-
kyo Ku, Tokyo (94-0835)

東京都文京区丸山町21

ボンナリ

Book, Mr. & Mrs. Doyle C.
1955 BIC—363 Tenjin-ga-hira,
Shioya-machi Tarumi Ku, Kobe
神戸市垂水区潮谷町天神ヶ平363

ブック

Borchert, Rev. & Mrs. Harold
PCUS—385 Fukui-cho, Kochi
Shi, Kochi Ken (1040)

高知市福井町385

ボチャート

Borge, Rev. & Mrs. Peter
PCM—117 Miyano-machi Naka-
cho, Gifu Ken

岐阜県中町宮ノ町117

ボーグ

Borgman, Miss Ferne 1952 IND
—129 Shirakane-cho, Omuta
Shi, Fukuoka Ken

福岡県大牟田市白銀町129

ボーグマン

Boring, Miss Hannah Ruth
FEAM — Ikoma-machi, Nara
Ken

奈良県生駒町

ボーリング

Borrer, Miss Doris IND —
Izumiso, 18 Shinohara Naka-
machi 2-chome, Nada Ku, Kobe
神戸市灘区篠原中町2丁目18

泉荘

ボーラー

Boschman, Rev. & Mrs. Paul
1951 GCMM — 448 Hosono 3-
chome Kobayashi Shi, Miyazaki
Ken (653)

宮崎県小林市細野3丁目448

ボッシマン

Bost, Miss Ethel 1949 IBC —
Kwassui Junior College 16
Higashi Yamate-dori Nagasaki
Shi (1416)

長崎市東山手通16

ボスト

Bostrom, Mr. George 1951 IND
—165 Imaizumi, Toyama Shi
富山市今泉165

ボストロム

Bouwman, Mr. & Mrs. Hans
IND — 1412 Higashi Magome
1-chome, Ota Ku Tokyo

東京都大田区東馬込1丁目1412

バウマン

Bowden, Miss Mabel IND—
Furlough

Bowen, Miss Carolyn Sue 1957,
IBC (J3) — Seibigakuen 124
Maita-machi, Minami Ku,
Yokohama (3-6280)

横浜市南区蒔田町124 ボウエン

Bowen, Miss Virginia 1950,
CBFMS—20 Hiyori-cho, Ishino-
maki Shi Miyagi Ken

宮城県石巻市日和町20 ボウエン

Bower, Miss Esther Stearns 1957
FKK—63 Showa-cho 1-chome,
Hamadera, Sakai Shi, Osaka
(Hamadera 19)

大阪府堺市浜寺昭和町1丁目63

バーワ

Bower, Miss Marian Bishop
FKK—63 Showa-cho 1-chome
Hamadera Sakai Shi, Osaka
(Hamadera 19)

大阪府堺市浜寺昭和町1丁目63

バーワ

Bowman, Rev. & Mrs. John ELC
—205 Yoshihama, Yugahara-
machi Kanagawa Ken
(Yoshihama 408)

神奈川県湯河原町吉浜205

バウマン

Boyer, Miss Alice 1948, IBC—
2148 Ise-machi, Kofu Shi,
Yamanashi Ken
(After Sept. see Mrs. Thomas
Grupps)

山梨県甲府市伊勢町

ボイヤー

Boyle, Rev. & Mrs. Samuel E.
1950, RPM — 12 Ichinotani
2-chome, Suma Ku, Kobe
(7-2490)

神戸市須磨区一の谷2丁目12

ボイル

Boyle, Rev. & Mrs. William P.
1949 PCUS—27 Nakamaegawa-
cho 1-chome, Tokushima Shi
(3742)

徳島市中前川町1丁目27 ボイル

Boyum, Miss Bernice 1950 ELC
— Nakagawa-cho 3-chome,
Shimada Shi, Shizuoka Ken

静岡県島田市中川町3丁目

ボイム

Bradburn, Mr. & Mrs. Clyde
1955 IND — 49 Sano-machi
3-chome, Yokosuka Shi

横須賀市佐野町3丁目49

ブラドバーン

Bradley, Mr. & Mrs. Ed. G.
JAM—Ikoma-machi, Nara Ken
奈良県生駒町 ブラッドリー

Bradshaw, Rev. & Mrs. Melvin
J. 1950, SBC — 47 Yamamoto-
cho, Kitashirakawa, Sakyo Ku,
Kyoto

京都市左京区北白川山本町47

ブラッドショウ

Brady, Mr. & Mrs. John H.
PCUS — 41 Kumochi-cho
1-chome, Fukiai Ku, Kobe
(2-2591)

神戸市葺合区熊内町1丁目41

ブレディ

Bragg, Miss Shirley 1956, AAMS
— 16 Nishihirano, Mikage-cho
Higashinada Ku, Kobe
(8-7369)

神戸市東灘区御影町西平野 16

ブラッグ

Brandt, Miss A. J. JEB — 251
Kami Naka-cho Kaibara-
machi, Hikami-gun Hyogo Ken
兵庫県氷上郡柏原上仲町 251

ブランドト

Brannen, Mr. & Mrs. Noah
1952, ABFMS — c/o Mission
Headquarters 2 Misaki-cho
1-chome, Kanda, Chiyoda Ku,
Tokyo

東京都千代田区神田三崎町

1丁目2

ブランネン

Brannen, Mr. & Mrs. T. A.
1954, TEAM — 1068 Setagaya-
cho 2-chome, Setagaya Ku,
Tokyo (42-2233)

東京都世田谷区世田谷町2丁目

1068

ブランネン

Branstad, Mr. Karl E. 1947,
PEC — c/o Rikkyo Daigaku
Ikebukuro 3-chome, Toshima
Ku, Tokyo (97-3121)

東京都豊島区池袋3丁目

立教大学構内 ブランスタッド

Braun, Rev. & Mr. Neil 1952,
AAM—Furlough

Bray, Dr. & Mrs. William 1952,
IBC — 29 Kwansei Gakuin
Nishinomiya Shi

西宮市関西学院9

ブレイ

Brelje, Rev. & Mrs. Mildord
LCMS — 11795 Ippongi, Fuchu
Shi, Tokyo

東京都府中市一本木 11795

ブレイヂ

Brewster, Mr. James Nelson
1957, IBC (J3)—Aoyama Gakuin
22 Midorigaoka Shibuya Ku,
Tokyo (40-2181)

東京都渋谷区緑ヶ丘 22

ブレウスター

Bridgman, Mr. & Mrs. John
F. 1954, PCUS — c/o Shikaku
Christian College Ikuno, Zen-
tsuji Shi, Kagawa Ken
(Zentsuji 397)

香川県善通寺市生野市 四国基督
教学園内

ブリッジマン

Bringerud, Rev. & Mrs. Gote
MCCS — 552 Wada, Tamano
Shi Okayama Ken

岡山県玉野市和田 552

ブリングールド

Brink, Miss Suzanne H. 1950,
IPC — 75 Okada-machi Kuma-
moto Shi

熊本市岡田町 75

ブリンク

Brisbin, Rev. & Mrs. J. E. 1949,
JEM — 2895 Kitanakajima-cho
Nagaoka Shi, Niigata Ken
(4229)

新潟県長岡市北中島町 2895

ブリスビン

Brittain, Miss Blanche 1929,
IBC—Furlough

- Brixton, Miss Caroline** IND—
896 Hon-machi 1-chome, Kitakata, Kokura Shi, Fukuoka Ken
福岡県小倉市北方本町 1 丁目 896
ブリスト
- Broman, Mr. & Mrs. David** 1950, IND—2 Hachiman-cho 1-chome, Morioka Shi, Iwate Ken
岩手県盛岡市八幡町 1 丁目 2
ブローマン
- Broman, Mr. Paul** 1950, IND—8-chome, Sanbongi Towada Shi, Aomori Ken
青森県十和田市三本木 8 丁目
ブローマン
- Broman, Mr. Philip** 1954, IND—6 Hachimanoki, Miyaka Shi, Iwate Ken
岩手県宮古市八幡沖 6
ブローマン
- Brook, Mr. David** 1955, CJPM—102 O-machi, Utsunomiya Shi, Tochigi Ken
栃木県宇都宮市大町 102
ブルック
- Brotzler, Miss E.**—Furlough
- Brown, Miss Dulice E. L.** 1955, SPG—c/o Kakee 827 Kadotabunka-cho, Okayama Shi
岡山市門田文化町 827 掛江方
ブラウン
- Brown, Miss Evelyn** 1958, IBC (J3)—41 Uwa-cho Komegafukuro, Sendai Shi (3-2357)
仙台市米ヶ袋上町 41 ブラウン
- Brown, Dr. & Mrs. Frank A., Jr.** 1949, PS—21-1696 Tarumi, Suita Shi, Osaka (38-0963)
大阪府吹田市垂水 1696 の 21
ブラウン
- Brown, Miss Jean E.** 1957, PCC—200 Shinonome-cho 2-chome, Higashi Ku, Osaka (94-1550)
大阪市東区東雲町 2 丁目 200
ブラウン
- Brown, Miss Merrill E.** IBC—c/o Miss Minobe 477 Kashiwagi 2-chome, Shinjuku Ku, Tokyo
東京都新宿区柏木 2 丁目 477
- Brown, Miss Mildred** 1952, IBC—Interboard House, 4 of 12 Shiba Koen, Minato Ku, Tokyo (43-2188)
東京都港区芝公園 12ノ4 インターボードハウス ブラウン
- Brown, Miss T. J.** 1953, OMF—Furlough
- Browne, Mr. & Mrs. Montgomery** 1950, IND—356 Hirosawa-cho Hamamatsu Shi, Shizuoka Ken
静岡県浜松市広沢町 356
ブラウン
- Browning, Mr. & Mrs. Neal** 1954, TEAM—1-2147, Kono-hana-cho, Sakaide Shi, Kagawa Ken
香川県坂出市此花町 2147 の 1
ブラウニング

Brownlee, Rev. & Mrs. Wallace
1951, IBC — 62 Yayoi-cho To-
mokomai, Hokkaido
北海道苫小牧弥生町 62

ブラウンリー

Bruce, Mr. & Mrs. G. O. 1954,
SDA — 26 Kakinoki-cho Sugi-
nami Ku, Tokyo
東京都杉並区柿木町 26 ブルース

Bruggers, Rev. & Mrs. Glenn
1952 IBC—137 Kami Arata-cho
Kagoshima Shi, Kagoshima
Ken

鹿児島県鹿児島市上新町 137

ブラッガース

Bruinooge, Rev. & Mrs. Henry
1951, CRJM — 17 Wakamatsu-
cho, Kofu Shi Yamanashi Ken
(2535)

山梨県甲府市若松町 17 ブルノギ

Bruner, Rev. & Mrs. Glen 1920,
IBC — International Christian
University, 1500 Osawa, Mitaka
Shi, Tokyo (022-3791)

東京都三鷹市大沢 1500

国際基督教大学 ブルーナー

Bruns, Rev. & Mrs. Robert W.
1947 IEC — 500 Shimo Ochiai
1-chome, Shinjuku Ku, Tokyo
(95-3666)

東京都新宿区下落合 1 の 1500

ブルン

Brunschweiler, Mr. Walter
IND—Hatori, Higashi Ibaraki
Takehara, Ibaragi Ken

茨城県竹原東茨城羽鳥

ブルンシュワイラー

Brustad, Rev. Mrs. Otte LB —
Furlough

Bruun, Miss Anna 1951, FCM—
Azuma Ku, Kanazu-machi,
Sakai-gun Fukui Ken

福井県坂井郡金津町東区 ブルン

Brynte, Mr. & Mrs. Torsten
1951, SHM—35 Toyoura, Kuro-
iso-machi Tochigi Ken

栃木県黒磯町豊浦 35 ブリント

Buchanan, Miss Elizabeth O.
1914 PCUS — 116 Yogoto-cho
2-chome, Kasugai Shi, Aichi
Ken

愛知県春日井市八町 2 丁目 116

ビュカナン

Buckland, Miss Ruth 1924, PS
—116 Shigatsuta, Hongu-cho
Kochi Shi, Kochi Ken (5784)

高知県高知市本宮町四月田 119

バックランド

Buckley, Mr. & Mrs. Earle R.
1952, YMCA—7-2 Fujimi-cho,
Chiyoda Ku, Tokyo (33-4261)

東京都千代田区富士見町 2 の 7

バックレー

Buckwalter, Rev. & Mrs. Ralph
1949 JMM — 13 Tsurugadai,
Kushiro Shi, Hokkaido (4680)

北海道釧路市鶴ヶ代 13

バックウオーター

Budd, Mr. & Mrs. Howard IND
—1565 Sumiyoshi-cho, Abeno
Ku, Osaka

大阪市阿倍野区住吉町 バッド

- Budd, Rev. & Mrs. John** 1952
JEM — c/o Mission Headquarters 2895 Kitanakajima-cho Nagaoka Shi, Niigata Ken
新潟県長岡市北中島町1丁目
2895 バッド
- Buell, Miss Constance** 1952, IBC
—Furlough
- Brustad, Miss Aslaug** 1951,
NEOM—28 Kamiwatashi, Onahama, Iwaki Shi, Fukushima Ken
福島県磐城市小名浜神渡28
ブラスタッド
- Bullis, Rev. & Mrs. Harry** 1951
JFM—Furlough
- Bundy, Mr. Donald** 1958, Friends
Friends Center 14 Mita Dai-machi 1-chome, Minato Ku, Tokyo
東京都港区三田台町1丁目14
フレンドセンター バンディ
- Burney, Mr. & Mrs. Don** CC—
350 Myoken Koch Mura Nagaoka-gun, Kochi Ken
高知県長岡郡香長村 バーニー
- Bush, Dr. & Mrs. Ovid B., Jr.**
PCUS—Furlough
- Bushe, Miss Sylvia L. K.** 1921,
CMS — 17 Sanei-cho, Shinjuku Ku, Tokyo
東京都新宿区三栄町17 ブッシュ
- Buss, Mr. & Mrs. Bernhard**
1948 TEAM—Furlough
- Buteyn, Miss Elaine** 1956, IBC
(J3) — 37 Yamate-cho, Neka Ku, Yokohama (2-9183)
横浜市中区山手町37 ビュティン
- Butler, Rev. & Mrs. Lucius**
BGCA — 3119 Oikashima-cho Shinagawa Ku, Tokyo
(76-1953)
東京都品川区大井鹿島町3119
バトラー
- Buttray, Mr. & Mrs. Stanley**
1950 CC — 575 Kamiochiai 2-chome, Shinjuku Ku, Tokyo
(36-6056)
東京都新宿区上落合2丁目575
バットレー
- Butts, Miss Martha** TEAM—
1190 Karuizawa-machi Nagano Ken
長野県軽井沢町1190 バッツ
- Byers, Miss Florence** AG—1743
Aza Tesaki, 1-chome, Sumiyoshi-cho, Higashinada Ku, Kobe (8-3803)
神戸市東灘区住吉町字手崎
1丁目1743 バイヤー
- Byler, Miss Gertrude M.** 1927,
IBC — Fukuoka Jogakuin 523 Mimami Yakuin, Fukuoka Shi
(4-4976)
福岡市南薬院523 福岡女学院
バイラー
- Byrd, Miss Betty** WMC —
Higashi, Jonai, Kansha Kitagawa, Saga Shi, Saga Ken
佐賀県佐賀市東城内官舎北側
バード

C

Cain, Rev. & Mrs. Benson 1953,
1950, PS—Furlough

Caird, Miss N. B. CLC — 744
Kaijin-cho 2-chome, Funabashi
Shi, Chiba Ken

千葉県船橋市海神町 2 丁目 744
カイヤード

Calcote, Rev. & Mrs. Ralph V.
1951, SB—36 Narumizu-machi,
8-chome, Yahata Shi, Fukuoka
Ken (4783)

福岡県八幡市鳴水区 8 丁目 36
キャルコート

Calder, Miss Marguerite 1949,
ABFMS — Kanto Gakuin Uni-
versity Mutsuura, Kanazawa
Ku, Yokohama (7-9224)

横浜市金沢区六浦 関東学院大学
コールダー

Caldwell, Mr. Stuart IND—23
Shinoda-cho, Okidate Aomori
Shi, Aomori Ken

青森市沖館篠田町 23
カルドウエル

Caley, Miss Rhelinda—c/o Mr.
Clifford Fanger 2-14 Azuma-
cho, Tochigi Shi, Tochigi Ken

栃木県栃木市東町 14 の 2
ファンガ様方 ケーリー

Callaway, Dr. & Mrs. Tucker
N. 1950, SB—Seinan Gakuin
Nishijin-machi, Fukuoka Shi
(2-0537)

福岡市西新町西南学院
キャラウエイ

Calvery, Rev. & Mrs. Wesley
FWBM — 7 Shin-machi, Aba-
shiri Shi Hokkaido

北海道網走市新町 7 カルベリー

Cammon, Mr. & Mrs. Joseph
L. CC—Furlough

Camp, Rev. & Mrs. James
Robert 1958 IBC—Canadian
Academy Nada Ku, Kobe

神戸市灘区 カナディアン・アカ
デミー キャンプ

Campbell, Mr. & Mrs. Calis
1948, CHC—1498 Yoyogi Tomi-
gaya, Shibuya Ku, Tokyo
(46-2061)

東京都渋谷区代々木富ヶ谷 1498
キャンベル

Campbell, Mr. & Mrs. J. J. 1955
OMF — 191 Migi Iwabuchi,
5-chome, Shiragane-machi,
Hachinohe, Aomori Ken

青森県八戸市白銀町石岩淵
5 丁目 191 キャンベル

Campbell, Miss Vera 1950, SB
— 465 Torikai-machi 6-chome,
Fukuoka Shi Fukuoka Ken
(4-8650)

福岡県福岡市鳥飼町 6 丁目 465
キャンベル

Cannon, Mr. & Mrs. Joseph L.
1948, CHC—Omika, Kuji-machi
Hitachi Shi, Ibaragi Ken
(Kujihara 2251)

茨城県日立市久慈町大甕
キャノン

Carey, Rev. & Mrs. E. F. 1947,
IBC — 2 of 35 Denenchofu
3-chome, Ota Ku, Tokyo
(72-4897)

東京東大田区田園調布3丁目
35の2 ケーリー

Carlow, Miss Margaret E. 1948
AG — 1067 Wada Hon-cho,
Suginami Ku, Tokyo

東京都杉並区和田本町 1067
カーロ

Carlson, Rev. & Mrs. Bob
JEM — 2895 Kitanakajima-cho,
Nagaoka Shi, Niigata Ken
(4229)

新潟県長岡市北中島 2895
カールソン

Carlson, Mr. & Mrs. Chester
1949, IND, 6 Ou-machi, Toya-
ma Shi Toyama Ken

富山市大町 6 カールソン

Carow, Rev. & Mrs. Albert 1953
MSL—Furlough

Carrell, Mr. & Mrs. William L.
1950 CC—2699 Koganei-machi
Kitatama-gun, Tokyo

東京都北多摩郡小金井町 2699
カレル

Carrick, Rev. & Mrs. Malcolm
R. 1950 IBC — 257 Nagori-cho,
Hamamatsu Shi, Shizuoka Ken

静岡県浜松市名残町 257
キャリック

Carrico, Mr. & Mrs. Willis 1950
IND — 1378 Higashimurayama
Kitatama-gun, Tokyo

東京都北多摩郡東村山 1378
カリコ

Carroll, Miss Sally 1926, IBC—
Seiwa Joshi Tanki Daigaku
Okadayama, Nishinomiya Shi
(5-0709)

西宮市岡田山 聖和女子短期大学
キャロル

Cary, Rev. Frank 1911 IEC —
20Enoki-cho, Mizudo Amaga-
saki Shi, Hyogo Ken

兵庫県尼ヶ崎市水堂榎町 20
ケーリ

Cary, Mr. & Mrs. Otis 1947 IBC
— Amherst House Doshisha
University Kyoto (3-3736)

京都市 同志社大学 アーモスト
ハウス内 ケリー

Cassidy, Miss Bertha E. 1950,
AAMS—Akasaki-cho, Tohaku-
gun, Tottori Ken

馬取県東伯郡赤崎町 カシディ

Cederholm, Miss Margit E.
TEAM — 423 Honan-cho, Sugi-
nami Ku, Tokyo (38-0204)

東京都杉並区方南町 423
セダホルム

Cessna, Rev. Mrs. William
WM—11 Nakamaru-machi Ita-
bashu Ku, Tokyo (96-2401)

東京都板橋区中丸町 11 セナス

Chamberlain, Miss Addie 1955
IBC — 35 Nakayamate-dori
4-chome, Ikuta Ku, Kobe
(2-3539)

神戸市生田区中山手通4丁目35
啓明高等学校 チエンバレーン

Chamberlain, Miss Phyllis 1950
TEAM — 4863 Shimotakaido,
Suginami Ku, Tokyo
東京都杉並区下高井戸4863
チエンバレーン

Chambers, Mr. & Mrs. Bob
1952 CC — Box 7 Chikusa,
Nagoya Shi
名古屋市千種 Box 7

Chandler, Miss Mary F. 1953
SPG—Furlough

Chandler, Mr. & Mrs. Raymond
TEAM — 30 Ochiai, Higashi
Kurume Kitatama-gun Tokyo
(Kurume 22)
東京都北多摩郡東久留米落合30
チャンドラー

Chandler, Rev. & Mrs. Vernon
1954, ABWE—Furlough

Chapman, Rev. & Mrs. E. N.
1916 IBC—2542 Yuki-cho, Tsu
Shi, Mie Ken
三重県津市結城町2542
チャップマン

Chapman, Rev. & Mrs. Gorden
1921 IBC—6 of 13 Kudan,
4-chome, Chiyoda Ku, Tokyo
(33-6763)
東京都千代田区九段4丁目13ノ6
チャップマン

Chappell, Miss Constance 1912
IBC—Tokyo Woman Christian
College 124 Iogi-machi
3-chome, Suginami Ku, Tokyo
(39-5522)

東京都杉並区井荻町3丁目124
東京女子大学 チャペル

Chappell, Miss Mary 1912, IBC
—Tsuda Juku Daigaku Ogawa,
Kodaira-cho, Kitatama-gun,
Tokyo (Kokubunji 441)
東京都北多摩郡小川小平町
津田英学塾内 チャペル

Chase, Mr. & Mrs. Manley
TEAM—1190 Karuizawa-machi
Nagano Ken
長野県軽井沢町1190 チェイス

Chrisander, Miss Greta 1955,
SFM—Furlough

Christensen, Rev. & Mrs.
Ernest ECM — 2570 Minami-
cho, Shibukawa Shi, Gumma
Ken
群馬県渋川市南町2570
クリステンセン

Christensen, Rev. & Mrs.
Gorden 1958, 1959 IBC — 116
Aoyama Minami-cho 6-chome,
Minato Ku Tokyo (40-1201)
東京都港区青山南町6丁目116
クリステンセン

Christmas, Mrs. Doris 1949,
IND — 49 Ou-machi, Toyama
Shi, Toyama Ken
富山県富山市大町49
クリスマス

- Christopher, Rev. & Mrs. Raymond** 1950, SPG — Demizu Nishi Iru, Karasumaru Kami-kyo Ku, Kyoto
京都京上京区烏丸出水西入ル
クリストファー
- Clark, Dr. & Mrs. C. F., Jr.** SB —Furlough
- Clark, Rev. & Mrs. Gene** SB—352 Nishi Okubo 2-chome, Sinjuku Ku, Tokyo (35-3562)
東京都新宿区西大久保 2 丁目 352
クラーク
- Clark, Mr. & Mrs. Kenneth W.** 1950—HIBA—1073 Ohara-cho, Setagaya Ku, Tokyo (32-5602)
東京都世田谷区大原町 1073
クラーク
- Clark, Mr. & Mrs. Martin** 1950 CC—31 Nakamiya-cho 6-chome, Asahi Ku, Osaka (33-5493)
大阪市旭区中宮町 6 丁目 31
クラーク
- Clark, Miss Thelma** 1950, TEAM —423 Honan-cho, Suginami Ku, Tokyo (38-0204)
東京都杉並区方南町 423
クラーク
- Clark, Rev. & Mrs. W. T.** 1950, SDA — 11 Nakajima-dori 3-chome, Fukiai Ku, Kobe (2-4491)
神戸市葺合区中島通り 3 丁目 11
クラーク
- Clarke, Rev. & Mrs. Coleman D.** 1945 SB — 50 Minamidamachi 2-chome, Jodoji Sakyo Ku, Kyoto (7-2257)
京都市左京区浄土寺南町 2 丁目 50
クラーク
- Clark, Miss Elizabeth** 1948 IBC — Fukuoka Jogakuin 523 Minami Yakuin Fukuoka Shi (4-4976)
福岡市南薬院 523 福岡女学院
クラーク
- Clarke, Miss Eunice G.** 1950. JEB — 4-140 Iwasaki Saida, Muyo-cho, Naruto Shi
鳴門市撫養町齊田字岩崎 140 の 4
クラーク
- Classen, Miss Ann** 1953, FEGC —Furlough
- Classen, Miss Martha** 1951, FEGC—Furlough
- Clement, Mr. & Mrs. John** 1933, AG—Furlough
- Clugston, Rev. & Mrs. Donald A.** 1949, IBC — #5 Kwansei Gakuin Nishinomiya Shi (5-0491)
西宮市関西学院 5
クラッグセント
- Coates, Mr. & Mrs. E. D.** AGB —2037 Shinohara-cho, Kohoku Ku, Yokohama
横浜市北港区篠原町 2037
コーテス

Cobb, Miss Ann 1955, IBC —
Kobe Jogakuin Okadayama
Nishinomiya Shi (5-0956)

西宮市岡田山町 神戸女学院
カーブ

Cobb, Dr. & Mrs. John B.
1918 IBC — 8 Kitanagasa-dori
4-chome, Ikuta Ku, Kobe
(3-5840)

神戸市生田北長狭通 4 丁目 8
カーブ

Cogswell, Rev. & Mrs. James
A. 1949, PCUS — 33 Chikara-
machi 4-chome, Higashi Ku,
Nagoya (4-6421)

名古屋市東区主税町 4 丁目 33
カグスエル

Colberg, Miss Lois 1950, ALM
— 2429 Higashi Tsushimo
1-chome, Ogori-machi, Yoshiki-
gun, Yamaguchi Ken (376)

山口県吉敷郡小郡町東津下 1 丁
目 2429 コールバーグ

Cole, Mr. & Mrs. Frank 1952,
CBFMS—Furlough

Cole, Mr. & Mrs. Harold 1937,
CC—Furlough

Collins, Rev. & Mrs. Jacob F.
1950, OBS—Furlough

Collins, Mr. & Mrs. Tim 1950,
JSC—Furlough

Colston, Miss Augusta 1951,
FEGC — 992 Shimotakaido
4-chome, Suginami Ku, Tokyo
(39-7079)

東京都杉並区下高井戸 4 丁目 992
コルストン

Combs, Miss Marian 1950, OBM
—Furlough

Connell, Miss Juanita 1952,
PCUS—Furlough

Conrad, Mr. & Mrs. Stanley
EFCA — 168 Miyazaki-cho,
Snimogamo, Sakyo Ku, Kyoto
京都市左京区下賀茂宮崎町 168

コンラッド

Cook, Mr. & Mrs. D. A. OMF
—411 Tomikawa-cho, Hidaka
Kuni Hokkaido

北海道日高富川町 クック

Cook, Miss Dulcie 1930, IBC —
22 Sakuragi Kunokoji 3-chome
Tera-machi, Kanazawa Shi
(3-0163)

金沢市寺町桜木九ノ小路 3 丁目
22 クック

Cook, Miss, Sally YFC — P. O.
Box 727 Osaka

大阪中央郵便局私書函 727 号
クック

Cooke, Mr. & Mrs. U.T.S. 1948,
CJPM—Furlough

Cooper, Miss June SB — 352
Nishi Okubo 2-chome, Shinjuku
Ku, Tokyo (35-3562)

東京都新宿区西大久保 2 丁目 352
クーパー

Coote, Rev. Leonard W. 1914,
FEAM — Ikoma-machi, Nara
Ken

奈良県生駒町 クート

Corl, Rev. & Mrs. Javan 1955,
IBC — 102 Osawakawara Koji,
Morioka Shi, Iwate Ken (1217)
岩手県盛岡市大沢河原小路102

コール

Cornelius, Miss D. C. 1951, OMF
— 54, Sakae-machi Itayanagi,
Aomori Ken

青森県板柳町栄町54

コーネリアス

Corwin, Mr. & Mrs. Charles
1952, IND—1101 Wada Hon-cho
Suginami Ku, Tokyo

東京都杉並区和田本町1101

コーウイン

Coryell, Mrs. & Miss Ada
MSWF — 2004 Yoshida-machi,
Totsuka Ku, Yokohama

横浜市戸塚区吉田町2004

コリエル

Cosens, Miss (Rev.) E. Mar-
guerite 1955, IBC — 25 Nishi
Kusabuka-cho, Shizuoka Shi

静岡市西草深町25 コーセンス

Courtney, Mr. & Mrs. Richard
1 Kitazawa-cho 2-chome, Seta-
gaya Ku, Tokyo

東京都世田谷区北沢町2丁目1

コートニイ

Cowan, Rev. Ray IND — 706
Iwagami-cho, Maebashi Shi,
Gumma Ken

群馬県前橋市岩上町706 カワン

Cox, Mr. & Mrs. Ralph 1953,
1952, TEAM—Furlough

Crabtree, Mr. & Mrs. Robert
IND — 165 Imaizumi-cho,
Toyama Shi, Toyama Ken

富山県富山市今泉町165

クラブトリー

Craig, Miss Mildred IND—10-3,
Hivunya 2-chome, Meguro Ku,
Tokyo

東京都目黒区碑文谷2丁目10の3

クレイグ

Crawford, Mr. & Mrs. Coy
IND—6 Hachimanoki, Miyako
Shi, Iwate Ken

岩手県宮古市八幡沖6

クロフォード

Creer, Rev. & Mrs. Raymond
JBMM — 21 Shiroishi Shi,
Miyagi Ken (2297)

宮城県白石市21 クリア

Crew, Miss Angie 1923, IBC —
Furlough

Crowley, Mr. & Mrs. Dale IND
—Noheji-machi, Kamikita-gun,
Aomori Ken

青森県上北郡野辺地町

クローリー

Croyle, Miss Winifred B. 1950,
IGL — 93 Uyama, Sumoto Shi,
Awaji Shima, Hyogo Ken
(Sumoto 467)

兵庫県淡路島州本市宇山93

クロイエル

Cullen, Mr. Kanneth CLC—1505
Shinden-cho 2-chome, Ichikawa
Shi, Chiba Ken (073-4053)

千葉県市川市新田町2丁目1505

カレン

Culpepper, Dr. & Mrs. Robert

H. 1950, SB—11 Hirao Sanso-dori 2-chome, Fukuoka Shi, Fukuoka Ken

福岡県福岡市平尾山荘通り

2丁目11 カルペッパー

Cundiff, Mr. William S. 1952,

IBC—60 Kozenji-dori, Sendai Shi (2-7439)

仙台市光禅寺通60 カンディフ

Cunningham, Rev. & Mrs.

Robert 1953, ALM—Takatsu. Masuda Shi, Shimane Ken

島根県益田市高津 カニングハム

Currell, Miss Susan McD. 192,

PS—116 Shigatsuta, Hongu-cho, Kochi Shi (2917)

高知市本宮町四月田116

カーレル

Currie, Mr. & Mrs. Jim IND

— 10680 Bambaure 2-chome, Fuchu Shi, Tokyo 0236-3721)

東京都府中市番場裏2丁目10680

カリ

Curry, Miss Olive 1923, IBC —

Furlough

Curtin, Miss Esther IND — 68

Hiwada-cho, Nishi Shichijo Shimokyo Ku, Kyoto

京都市下京区西7条日和田町68

カーテン

D**Dail, Miss Lucy 1955, IBC—69**

Shoto-cho, Shibuya Ku, Tokyo (46-1909)

東京都渋谷区松濤町69 デイル

Dale, Mr. & Mrs. Danil T. 1952,

TEAM—Furlough

Dale, Rev. & Mrs. Kenneth J.

1951, ALM—Kuroiwa, Kogushi, Ube Shi, Yamaguchi Ken (2219)

山口県宇部市小串黒岩 デール

Dales, Miss Laura 1949, TEAM

—423 Honan-cho, Suginami Ku, Tokyo (38-0204)

東京都杉並区方南町423

デールズ

Dann, Miss Janet M. 1951, ACF

—154 Nadori, Ononii-machi, Tamura-gun, Fukushima Ken

福島県田村郡小野新町中通 154

ダン

Darby, Miss Laura W. 1952, IBC

—Shoei Junior College Nakayamate-dori 6-chome, Ikuta Ku, Kobe

神戸市生田区中山手通6丁目

頌原短大 ダービー

Daub, Rev. & Mrs. Edward 1951,

IBC—6 Asukai-cho, Tanaka, 1-chome, Sakyo Ku, Kyoto

(7-4494)

京都市左京区田中飛鳥井町1丁目

6 ダウブ

Davidson, Lieut. Commissioner
Charles 17 Kanda Jimbo-cho,
Chiyoda Ku, Toky (33-7311)
東京都千代田区神田神保町2丁目
17 デビドソン

Davidson, Rev. & Mrs. Lewis
ELC—Furlough

Davidson, Miss Mai SAMJ—61
Yokosa, Furujuku-cho, Toyo-
kawa Shi, Aichi Ken
愛知県豊川市古宿町横左61
デビドソン

Davies, Mr. & Mrs. D. E. 1937,
AGB—54 Watarida Shin-cho
1-chome, Kawasaki Shi
(Kawasaki 3-0856)
川崎市渡田新町1丁目54
デービス

Davis, Miss Carnella 1951, WEC
—Jifuku-cho, Nagahama Shi,
Shiga Ken
滋賀県長浜市地福寺町 デービス

Davis, Rev. & Mrs. Francis A.
1951, 1956, OMS—31 Chikara-
mache 4-chome, Higashi Ku,
Nagoya Shi
名古屋市東区主税町4丁目31
デービス

Davis, Mr. & Mrs. Howard 1958,
CC—Box 19 Chikusa, Nagoya
Shi
名古屋千種 P. O. Box 19
デービス

Davis, Mr. & Mrs. H. R. S. Jr.
1950, CN—229 Oyama-cho,
Tamagawa, Setagaya Ku, Tokyo
(70-4667)
東京都世田谷区玉川尾山町229
デービス

Davis, Rev. & Mrs. Rendell A.
1951, IBC—2-1103 Koyama 8-
chome, Shinagawa Ku, Tokyo
(78-0869)
東京都品川区小山8丁目1103-2
デービス

Dawkins, Rev. Mrs. Charles B.
1954, ULCA—Furlough

Dawson, Mr. Douglas 1950, OBM
—Furlough

Dawson, Mr. Mr. & Mrs. George
1953, ABFMS—2 Shimouma-
cho 2-chome, Setagaya Ku,
Tokyo (41-1788)
東京都世田谷区下馬町2丁目2
ドウソン

Deal, Rev. & Mrs. Harold G., Jr.
1948, ULCA—22 Tokugawa-cho
3-chome, Higashi Ku, Nagoya
Shi (4-3223)
名古屋市東区徳川町3丁目22
ディール

Dean, Miss Barbara 1950, TEAM
992 Shimotakaido 4-chome,
Suginami Ku, Tokyo
杉並区下高井戸4丁目992
ディーン

DeCamp, Miss Grace 1947,
TEAM — 75 Hatsuda-cho
2-chome, Takayama Shi, Gifu
Ken

岐阜県高山市初田町 2 丁目 75

デキャンプ

Degelman, Mr. & Mrs. O. R.
1947, TEAM—350 Honmoku-
cho 2-chome, Naka Ku, Yoko-
hama (2-7986)

横浜市中区本牧町 2 丁目 350

デゲルマン

Degerman, Miss Bessie 1954,
TEAM—40 Daishoji Uo-machi,
Kaga Shi, Ishikawa Ken

石川県加賀市大聖寺魚町 40

デジャーマン

Deivendorf, Mrs. Ann CMA —
255 Itsukaichi-machi, Saiki-gun,
Hiroshima Ken

(Itsukaich 550 Otsu)

広島県佐伯郡五日市町 255

ディーベンドルフ

deLong, Miss Lelah 1949, TEAM
—6203 Shimohama Ku, Okaya
Shi, Nagano Ken

長野県岡谷市浜区 6209 デロング

DeMaagd, Rev. & Mrs. John C.
1928, IBC — 37 Yamate-cho,
Naka Ku, Yokohama (2-9183)

横浜市中区山手町 37 デマージド

Denton, Mr. Harvey Dean 1958,
IBC (J3) —116 Aoyama Minami-
cho, 6-chome Minato Ku,
Tokyo (408-1908)

東京都港区青山南町 6 丁目 116

デントン

Derksen, Rev. & Mrs. Peter
1954, GCM — 3777 Sonoda,
Aburatsu-machi, Nichinan Shi,
Miyazaki Ken (2393)

宮崎県日南市油津町園田 3777

デアークセン

DeShazer, Rev. & Mrs. Jacob
1943, JFM—Furlough

Deter, Miss Virginia 1950, IBC—
Hokuriku Gakuin 10 Kami
Kakinokibatake, Kanazawa
Shi, Ishikawa Ken (2-0763)

石川県金沢市柿ノ木畠 10 北陸学
院

データー

Devol, Mr. Richard 1957, IBC
(J3)—Doshisha Senior High
School Osagicho, Iwakura,
Sakyo Ku, Kyoto (7-5158)

京都市左京区岩倉大鷲町

デボール

Dewey, Mr. & Mrs. SB—252
Miyawaki-cho, Takamatsu Shi
高松市宮脇町 252 デューイ

Dexter, Mr. & Mrs. Albert IND
—5 Himuro-cho 1-chome,
Hyogo Ku, Kobe

神戸市兵庫区氷室町 1 丁目 5

デクスター

Dick, Miss Cornelia 1955, PS—
Shikoku Christian College
Zentsuji Shi, Kagawa Ken
(425)

香川県善通寺市 四国基督教学園
内

ディック

Dick, Mr. R. H. IND—111 Oike
Yamada-cho, Hyogo Ku, Kobe
神戸市兵庫区山田町大池 111

ディック

Dievendorf, Mrs. Anne 1922,
CMA — 255 Itsukaichi-machi,
Saeki-gun, Hiroshima Ken
(Itsukaichi 550)

広島県佐伯郡五日市町 255

ディベンドルフ

Dillard, Miss Mary 195, OBM
— c/o Fukumoto Sono 1816
Teuchi, Shimogoshiki, Satsuma-
gun, Kagoshima Ken

鹿児島県薩摩郡下甕町 1816 福本
ソノ方

ディラード

Dillon, Rev. & Mrs. Alan B.
1948, FEGC—Furlough

Dithridge, Miss Harriett BPT
—30 Shibazaki-cho 4-chome,
Tachikawa Shi, Tokyo

東京都立川市柴崎町 4 丁目 30

デスリッジ

Dittemore, Mrs. Isabel 1952, CC
—9 Shinzenji-dori 2-chome,
Fukiai Ku, Kobe

神戸市葺合区神仙寺通り 2 丁目 9

ディットモア

Dixon, Miss E. Joan 1958, CMS
—Poole Gakuin, Katsuyama-
dori 5-chome, Osaka (Tennoji
3190, 290)

大阪市勝山通り 5 丁目 プール学
院

ディクソン

Dobelin, Miss E. OMF — 12
Azahara, Tomizawa, Sendai
Shi, Miyagi Ken

宮城県仙台市富沢字原 トベリン

Doernen, Miss Waltraut GAM—
86 Tsukasa-machi, Kasamatsu,
Gifu Shi, Gifu Ken

岐阜県岐阜市笠松司町 86

ドーネン

Doi, Mrs. Dorothy 1952, JSC—
Furlough

Donald, Mrs. Velma L. 1957,
IBC(J3)—Hiroshima Jogakuin
Daigaku 720 Ushita-machi,
Hiroshima Shi

広島市牛田町 720

ドナルド

Dornon, Mr. & Mrs. Ivan 1950,
1956, IBC—Student Christian
Center 20 Shinano-machi, Shin-
juku Ku, Tokyo (35-2432)

東京都新宿区信濃町 30 クリスチ
ャン センター

ドーナ

Doubleday, Miss Stella C. 1928,
CMS — 882, Senda-machi
3-chome, Hiroshima Shi
(4-5775)

広島市千田町 3 丁目 882

ダブルデー

Douglas, Miss Leona 1930, IBC
—5090 Moto Joya-machi, Kofu
Shi, Yamanashi Ken (5451)

山梨県甲府市元城屋町 5090

ダグラス

- Downs, Dr. & Mrs. Darley** 1919,
IBC—12 Hachiyama-cho, Shibuya Ku, Tokyo. (46-2777)
東京都渋谷区鉢山町 12 ダウンズ
- Doyle, Mr. & Mrs. Charles W.**
1945, CC—Furlough
- Dozier, Mrs. C. K.** 1906, SB—
421 Hoshiguma Oaza Fukuoka Shi (4-1197)
福岡市大字隈 421 ドージャー
- Dozier, Dr. & Mrs. Edwin B.**
1933, SB—421 Hoshiguma Oaza Fukuoka Shi (4-1197)
福岡市大字隈 421 ドージャー
- Draper, Rev. & Mrs. William F.**
1953, PEC — 8 Motokaji-cho, Sendai Shi (2-4684)
仙台市元鍛冶町 8 ドレイバー
- Driskill, Rev. & Mrs. J. Lawrence** 1951, IBC — 335 Furuno Kawachinagano Shi, Osaka (Kawachinagano 65)
大阪府河内長野市古野 335
ドリスキル
- Drivstuen, Miss Dagny** 1949, NLM — Ota-machi, Ota Shi, Shimane Ken (657)
島根県太田町 ドリブスチコーン
- Drummond, Dr. & Mrs. Richard** 1949, IBC — 242 Zaimokuza Kamakura Shi (1720)
鎌倉市材木座 242 ドルモンド
- Dunbar, Mr. Virgil** 1956, OMS — 588 Kashiwagi-cho 3-chome, Shinjuku Ku, Tokyo (37-3664)
東京都新宿区柏木 3 丁目 388
ダンバー
- Duncan, Mr. & Mrs. William** 1900, CBFMS — c/o Mission Headquarters 116 Sakana-machi, Sendai Shi
仙台市魚町 116 ダンカン
- Dunn, Rev. & Mrs. Ed.** 1954, BBF — 894 Daimon-dori, Ota Shi, Gumma Ken
群馬県大田市大門通り 894 ダン
- Dupree, Mr. & Mrs. Charles** 1953, 1956, OMS—Miya-machi, Enoji-kyu-dori, Yamagata Shi, Yamagata Ken
山形県山形市円応寺旧通り宮町
デュプリー
- Duran, Mr. & Mrs. Richard** 1900, TEAM—483 Higashiban-ba, Kurita, Nagano Shi, Nagano Ken
長野県長野市栗田東香場 483
デュラン
- Dyck, Miss Anna** 1953, GCMM — Furlough
- Dyck, Miss Susan** 1953, CMA — 60 Kitata-machi, Matsue Shi, Shimane Ken
島根県松江市北田町 60 ディック
- Dyer, Mr. Stanley** 1956, IMS — Furlough
- Dyson, Miss Mary** 1955, JEB— 45 Asahi-cho 1-chome, Toyooka Shi, Hyogo Ken
兵庫県豊岡市旭町 1 丁目 45
ダイソン

E

- Eads**, Miss Mary 1952, IBC—
Furlough
- Eagle**, Mr. & Mrs. Charles 1950,
TEAM—35, Ote-machi, Shimizu
Shi, Shizuoka Ken
静岡県清水市大手町 35 イーグル
- Ebinger**, Deaconess Frieda 1950,
MAR—12 Higashi Naruo-cho,
Nishinomiya Shi, Hyogo Ken
兵庫県西宮市東鳴尾町 12
エビンガー
- Eckel**, Dr. & Mrs. W. A. 1916,
CN — 229 Oyama-cho, Tama-
gawa Setagaya Ku, Tokyo
(70-4070)
東京都世田谷区玉川尾山町 229
エッケル
- Eddy**, Rev. & Mrs. William D.
1950, PEC—Nishi 5, Kita 15 Jo,
Sapporo Shi, Hokkaido (4-3554)
北海道札幌市北 15 条西 5 丁目
エディアー
- Edgerton**, Miss Daisy Bell 1949,
IBC — 353 Nakazato-cho, Kita
Ku, Tokyo (82-1555)
東京都北区中里町 353
エジャートン
- Ediger**, Rev. & Mrs. Fred 1953,
GCMM—Furlough
- Edward**, Miss L. B. 1953, OMF
—49 Sawada, Tsukurimichi
Aomori Shi, Aomori Ken
青森市造道字沢田 49 エドワーズ
- Eikamp**, Rev. & Mrs. Arthur R.
1949, CG—93 Okuzawa-machi,
3-chome, Tamagawa, Setagaya
Ku, Tokyo
東京都世田谷区玉川奥沢 3 丁目 93
アイキャンプ
- Eikli**, Rev. & Mrs. Gabriel 1949,
NLM—Furlough
- Eimon**, Rev. & Mrs. Harold
1954, ELC—347, Sumiyoshi-cho,
Kamikanuki, Numazu Shi,
Shizuoka Ken (4787)
静岡県沼津市上香貫住吉町 347
アイモン
- Eitel**, Dr. & Mrs. K. F. 1951,
LM—58, Shoto-machi, Shibuya
Ku, Tokyo (46-4970)
東京都渋谷区松濤町 58 アイテル
- Elder**, Rev. & Mrs. William M.
1948, IBC—1 of 228 Higashi-
machi, Tottori Shi (4621)
鳥取市東町 1 丁目 228 エルダー
- Eldridge**, Rev. & Mrs. P. H. 1937,
SDA — 164-2 Onden 3-chome,
Shibuya Ku, Tokyo (40-1171)
東京都渋谷区穂田 3 丁目 164-2
エルドリッジ
- Ellis**, Rev. Andrew B. 1951,
ULCA—351 Oe-machi, Kuma-
moto Shi (4-0566)
熊本市大江町本 351 エリス
- Ellis**, Mr. Clinton O. 1957, MSCC
—Gaidai Kansha-nai, 41 Ko-
miya-cho, Tennoji Ku, Osaka
大阪市天王寺区小宮町 41
外大官舎内 エリス

Elmer, Miss Ruth 1949, IBC—
Furlough エルマー

Elston, Miss Gretchen 1951, IBC
—Keimei High School 35 Naka-
yamate-dori 4-chome, Ikuta Ku,
Kobe (2-3539)
神戸市生田区中山手通 4 丁目 35
エルストン

Emanuel, Rev. & Mrs. B. P.
1950, SB — South 12, West 1
Sapporo Shi (2-5918)
札幌市南 12 条西 1 丁目
イヌマエル

Engbretsen, Miss Gundrun
1952, NEOM — Ueda, Nakoso
Shi, Fukushima Ken
福島県勿来市植田
エンゲブレツエン

Engeman, Rev. & Mrs. Harry
1950, EMC — Gakko-cho
3-chome, Nagaoko Shi, Niigata
Ken (2753)
新潟県長岡市学校町 3 丁目
エンゲマン

Engholm, Mr. & Mrs. Duane
1954, FECC — 78 Motoyanagi-
machi, Kofu Shi, Yamanashi
Ken (6-512)
山梨県甲府市元柳町 78
エングホルム

Engver, Miss Maria 1951, SEOM
—528 Mitsu, Uchiura, Numazu
Shi, Shizuoka Ken
静岡県沼津市内浦三津 528
エングバー

Enslin, Miss Phyllis 1900, BPM
—38 Kajiya-machi, Hitoyoshi
Shi, Kumamoto Ken
熊本県人吉鍛冶屋町 38
エンスリン

Eppinger, Mr. Paul 1956,
ABFMS—Furlough

Eraker, Rev. & Mrs. Anders
1950, NMS — 1, Teraguchi,
Takaha, Nada Ku, Kobe
(8-2878)
神戸市灘区高羽寺口 1 エラケル

Ericson, Rev. & Mrs. Wilbert
1953, ALM—Furlough

Eriksen, Miss Ruth 1952, LB—
Furlough

Eriksson, Miss Astrid 1953,
SFM—650 Tsuku No Aparto
3-1 Tsurumi-cho, Tsurumi Ku
Yokohama (5-2433)
横浜市鶴見区鶴見町 1 丁目 3
ツクノアパート 650 エリクセン

Eriksson, Miss Linnea 1951,
OMSS—Furlough

Eriksson, Mr. & Mrs. Paul
1951, SEMJ — 77 Midori-cho,
Tomakomai Shi, Hokkaido
北海道苫小牧市緑町 77
エリクソン

Ettling, Mr. & Mrs. Adalbert
G. 1953, LM — 1933 Nakano-
shima, Kawasaki Shi, Kana-
gawa Ken (Noborito 334)
神奈川県川崎市中原野島 1933
エットリング

Euler, Mr. & Mrs. Frank 1951,
TEAM—88 Kaino, Oaza Tama-
no, Kasugai Shi, Aichi Ken
愛知県春日井市玉野大字飼野 88
ユーラー

Ewing, Miss Hettie Lee 1950,
CC—2-7 Sakae-cho, Shizuoka
Shi
静岡市栄町 2 丁目 7 ユーイング

F

Faber, Mr. & Mrs. Earnest 1954,
CC — 14-2 Minami 21-chome,
Obihiro, Hokkaido
北海道帯広 21 丁目 2 の 14
フェイバー

Fadel, Mr. & Mrs. Allen 1951,
TEAM—54 Matsubara-cho, Ao-
mori Ken
青森県青森市松原町 54
フェイデル

Fagre, Rev. & Mrs. Ivan 1956,
ELC—66 Hayashi-cho, Bunkyo
Ku, Tokyo
東京都文京区林町 66 フェーガー

Fairfield, Mr. & Mrs. John F.
1951, IBC — 648 Hiratsuka-cho
2-chome, Shinagawa Ku, Tokyo
(78-6279)
東京都品川区平塚町 2 丁目 648
フェアフィールド

Falck, Miss Elizabeth H. 1951,
PEC—c/o Rikkyo Daigaku Ike-
bukuro 3-chome, Toshima Ku,
Tokyo (97-3121)
東京都豊島区池袋 3 丁目
立教大学構内 フォルク

Fanger, Mr. & Mrs. Clifford
1950, IND—1-12 Teppo-michi,
Aoyama-cho, Morioka Shi, Iwa-
te Ken
岩手県盛岡市青山町鉄砲道 12
ファンガー

Fanger, Mr. Richard 1950, IND
—1-2 Hachiman-cho, Morioka
Shi, Iwate Ken
岩手県盛岡市八幡町 1 丁目 2
ファンガー

Faris, Miss Eleanor R. 1955,
RPM — 39 Nakayamate-dori
1-chome, Ikuta Ku, Kobe
(2-8386)
神戸市生田区中山手通り 1 丁目 39
フェリス

Farnham, Grace 1925, CC—500
Mabashi 4-chome, Suginami
Ku, Tokyo
東京都杉並区馬橋 4 丁目 500
ファーンハム

Farris, Rev. & Mrs. Theron
1900, SB—352 Nishi Okubo
2-chome, Shinjuku Ku, Tokyo
(35-3562)
東京都新宿区西大久保 2 丁目 352
ファリス

Feely, Miss (Rev.) Gertrude 1931,
IBC—Christian Youth Center
Mikage-cho, Higashi Nada Ku,
Kobe (8-3793)
神戸市東灘区御影町 クリスチャ
ン・ユース・センター フェリー

Feil, Rev. & Mrs. Paul H. 1954,
ULCA—Furlough

- Fensome**, Miss Alice 1948, JFM
—44 Maruyama-dori 1-chome,
Abeno Ku, Osaka (66-661)
大阪市阿部野区丸山通1丁目44
フエンサム
- Fhager**, Miss Gunhild 1956,
MCCS — 18 Naka-machi
2-chome, Shinohara, Nada Ku,
Kobe
神戸市灘区篠原中町2丁目18
フエーゲル
- Fichtner**, Miss Anne C. 1955,
IBC—Canadian Academy, Nada
Ku, Kobe
神戸市灘区 カナディアン・アカ
デミー フイトナー
- Fielder**, Mr. & Mrs. Gerald 1954,
SB—Seinan Gakuin, Nishijin-
machi, Fukuoka Shi (2-0537)
福岡県西新町 西南学院
フィールダー
- Fieldhouse**, Mr. & Mrs. Marvin
L. 1900, OBSF—Box 2 Karui-
zawa-machi, Nagano Ken
長野県軽井沢町 Box 2
フィールドハウス
- Finch**, Miss Mary D. 1925, IBC
—Furlough
- Finnseth**, Rev. & Mrs. Per 1952,
NLM—121 Soto Nakabara-cho,
Matsue Shi, Shimane Ken
(Matsue 5444)
島根県松江市外中原町 121
フィニセス
- Finrow**, Miss Patricia 1951,
TEAM—Furlough
- Firebaugh**, Miss Martha E.
1951, IBC — Tokyo Woman's
Christian College 124 Iogi-machi
3-chome, Suginami Ku, Tokyo
(39-2255)
東京都杉並区井荻3丁目124
東京女子大 フェイアボー
- Fisch**, Mr. & Mrs. Edwin 1951,
TEAM — 1 Kitazawa-cho
2-chome, Setagaya Ku, Tokyo
東京都世田谷区北沢2丁目1
フィッシュ
- Fisher**, Mr. & Mrs. H. E. 1951,
OMF—c/o Mr. Tsubota, Chuo
Higashi Dai Ni, Mikasa Shi,
Hokkaido
北海道三笠市中央東第二
坪田様方 フィッシャー
- Fisher**, Miss Penelope A. 1958,
MSCC — YWCA, Surugadai,
Kanda Chiyoda Ku, Tokyo
東京都千代田区神田駿河台
YWCA フィッシャー
- Fittz**, Mr. & Mrs. H.—1048 Ma-
saku-cho, Isogo Ku, Yokohama
横浜市磯子区真住久町 1048
フィッツ
- Fitzwilliam**, Mr. & Mrs. Jack
1900, FEGC—30 Ochiai, Kuru-
me-mura, Kitatama-gun, Tokyo
(Kurume 22)
東京都北多摩郡久留米町落合 30
フィッツウィリアム
- Flaherty**, Mr. & Mrs. Theodore
E. 1949, 1953, IBC—Furlough

- Fleenor**, Mr. & Mrs. Julius 1950, CC—1146 Shimoochiai 3-chome, Shinjuku Ku, Tokyo (95-6025)
東京都新宿区下落合 3 丁目 1146
フリーナー
- Fleischman**, Miss Lorraine 1900, CBFMS—20 Hiyori-cho, Ishinomaki Shi, Miyagi Ken
宮城県石巻市日和町 20
フライシュマン
- Fletcher**, Miss Shirley M. 1952, CEC—St. Peter's Church Tsuda-cho, Tokushima Ken
徳島県津田町 日本聖公会ペテロ教会
フレッチャー
- Flewelling**, Rev. & Mrs. William 1956, AAM—5-1, Ichinotsubo, Nishi Hirano, Mikage-cho, Higashi Nada Ku, Kobe
神戸市東灘区御影町 西平野 一の坪 5 丁目 5
フレウエリング
- Flowers**, Miss M. 1900, OMF—Kita 20 Jo Nishi 2-chome, Sapporo, Hokkaido
北海道札幌市北 20 条西 2 丁目
フラワーズ
- Floyd**, Mrs. Ruth 1900, IND—Furlough
- Foerstel**, Miss Marie 1927, MSCC — 229 Nishi Nagano-machi, Nagano Shi (2961)
長野市西長野町 299
フォアステル
- Fontnote**, Dr. Audrey 1952, SB—47 Yamanomoto-cho, Kitashirakawa Sakyo Ku, Kyoto (7-4193)
京都市左京区北白川山の元町 47
フオントノート
- Ford**, Mr. & Mrs. Einar 1900, EFCA—c/o Halstrom, Mr. 1936 Nishi Bessho 3-chome, Urawa Shi, Saitama Ken
埼玉県浦和市西別所 3 丁目 1936
フォード
- Foreman**, Miss Alice 1951, CBFMS — 73 Ejiri, Shiogama Shi, Miyagi Ken (2321)
宮城県塩釜市江尻 73 フォアマン
- Forester**, Rev. & Mrs. Thomas 1953, CPC—3366-3 Minami Rinkan, Yamato-machi, Koza-gun, Kanagawa Ken (Yamato 409)
神奈川県高座郡大和町南林間 3 丁目 3366
フォレスター
- Forsberg**, Miss Ruth 1947, TEAM — 75 Hatsuda-cho 2-chome, Tabayama Shi, Gifu Ken
岐阜県高山市初田町 2 丁目 75
フォースバーグ
- Foss**, Miss Eleanor M. 1936, CMS—Furlough
- Foss**, Miss Marit 1951, NLM—Furlough
- Foster**, Miss Mary 1954, IBC—Tokiwaso, 24 Hanezawa-cho, Shibuya Ku, Tokyo
東京都渋谷区羽沢町 24 常盤荘
フォスター

Fox, Mr. & Mrs. Harry Robert, Jr. 1947, CHC—Omika, Kuji-mach, Hitachi Shi, Ibaragi Ken (Kujihama 2251)

茨城県日立市久慈町大甕

フォックス

Fox, Mr. & Mrs. Logan J. 1948, CC—4048 Omika, Kuji-machi, Hitachi Shi, Ibaragi Ken
茨城県日立市久慈町大甕 4048

フォックス

Fox, Rev. & Mrs. Roger 1951, FEGC — 30 Ochiai, Kurumemura, Kitatama-gun, Tokyo (Kurume 22)

東京都北多摩郡久留米町落合 30

フォックス

Fox, Mr. Url 1900, IND — c/o YMCA, Mitoshiro-cho, Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田美土代町 YMCA 内

フォックス

Foxwell, Rev. & Mrs. Philip R. 1948, IBPFM—273 Horinouchi 1-chome, Suginami Ku, Tokyo (38-0017)

東京都杉並区堀之内 1 丁目 273

フォックスウェル

Francey, Rev. & Mrs. Jack 1900, IFG—941 Higashi Oizumi, Nerima Ku, Tokyo

東京都練馬区東大泉 941

フランジエ

Francis, Miss R. Mable 1909, CMA — Minami Horibata-cho, Matsuyama Shi Ehime Ken (1009)

愛媛県松山市南堀端 フランシス

Frاندell, Rev. & Mrs. Karl 1950, SAMJ—21 Nishi, Koseidori 4-chome, Okazaki Shi, Aichi Ken

愛知県岡崎市康生通 4 丁目 21 西

フランデル

Franklin, Dr. & Mrs. Sam H. Jr. 1929, IBC—890 Mure, Mitaka Shi, Tokyo (022-5047)

東京都三鷹市牟礼 890

フランクリン

Fredlund, Miss M. M. 1952, OMF—21 Azahara, Tomizawa, Sendai Shi

仙台市富沢字原 21

フレッドランド

Frehn, Rev. & Mrs. Malcolm 1900, IBPFIM—273 Horinouchi 1-chome, Suginami Ku, Tokyo
東京都杉並区堀之内 1 丁目 273

フレン

Frens, Mr. & Mrs. James 1950, TEAM—13 Fusumada-cho, Ichinomiya Shi, Aichi Ken

愛知県一宮市襖田町 13 フレンズ

Fridell, Mr. & Mrs. Wilbur 1948, ABFMS — 550 Totsuka-machi 1-chome, Shinjuku Ku, Tokyo (34-3972)

東京都新宿区戸塚町 1 丁目 550

フリデール

Friesen, Miss A. 1900, OMF—
54 Sakae-machi, Itayanagi,
Aomori Ken

青森県板柳栄町 54 フリーゼン

Friesen, Mr. & Mrs. A. F. 1900,
OMF — 5-17 Tomino-machi,
Hirosaki Shi, Aomori Ken
青森県弘前市富野町 5 丁目 17

フリーゼン

Friesen, Rev. & Mrs. Harry
1951, JMBM — 59, Sompachi-
cho, Ikeda Shi, Osaka
(076-8710)

大阪府池田市尊鉢町 59

フリーゼン

Friesen, Mr. Jacob 1955, TEAM
—92 Shimonaka-cho, Misogura-
cho, Kanazawa Shi, Ishikawa
Ken

石川県金沢市味噌倉町下仲丁 92

フリーゼン

Friesen, Miss Leonore 1951,
GCMM — 3-448 Hosono, Ko-
bayashi Shi, Miyazaki Ken
(658)

宮崎県小林市細野 3 丁目 448

フリーゼン

Friesen, Rev. & Mrs. Roland
1952, FEGC—Furlough

Friesen, Rev. & Mrs. William
1953, JEM—829 Sakai Musashi-
no Shi, Tokyo

東京都武蔵野市境 829

フリーゼン

Frivold, Mr. & Mrs. Robert
1952, AG—Furlough

Fromm, Rev. & Mrs. Elwood
1953, MSL—Furlough

Fugleberg, Miss Gudrun IND
—c/o Mrs. S. Mita 1054 Zai-
mokuza Kamakura Shi, Kana-
gawa Ken

神奈川県鎌倉市材木座 1054

三田方

フグルバーク

Fuller, Mr. & Mrs. Dwight 1951
EFCA—Furlough

Fulop, Mr. & Mrs. Robert 1958
ABFMS—4 Miharudai, Minami
Ku, Yokohama (3-6628)

横浜市南区三春台 4

フロップ

Fulton, Mr. & Mrs. Lon 1950
WEC—Furlough

Fultz, Miss Catherine 1951, PS
Kinjo College Omori Moriyama
Shi Aichi Ken

愛知県守山大森 金城学院

フルツ

Fultz, Miss Exie CC—32 Shino-
hara 2-chome, Kita-machi, Nada
Ku, Kobe

神戸市灘区北町篠原 2 丁目 32

フルツ

G

Gaenzle, Mr. Heinz 1956, LM—
244 Daigiri-machi Yuki Shi,
Ibaragi Ken

茨城県結城市大切町 244

ゲーンシレ

Gallegar, Miss Arlie TEAM—
Furlough

- Galloway, Mrs. Lorraine** — 269
Kusabana Akita-machi, Nishi-
tama-gun, Tokyo
東京都西多摩郡秋田町草花 269
ガロウエイ
- Gamblin, Rev. & Mrs. Arthur**
E. 1953—Furlough
- Gamlem, Miss Ann** 1949, NML
—827 Kanigasaka, Seibu Akashi
Shi, Hyogo Ken
兵庫県明石市西部和坂 827
ガレム
- Gano, & Mr. & Mrs. Glenn** 1954,
ABFMS — 16056 Mukaishima-
cho, Mitsuki-gun Hiroshima
Ken
広島県御調郡向島町 16056
ゲーノー
- Garner, Miss Margaret** 1949,
IBC — 126 Tsuchidoi, Sendai
Shi (2-6638)
仙台市土樋 126 ガーナー
- Garnham, Miss D. B. OMF** —
Higashi Samani, Samani,
Hidaka, Hokkaido
北海道日高国様似東様似
ガーナム
- Garrison, Rev. & Mrs. Elton P.**
1950 IBC—31 of 850 Senriyama
Suita Shi, Osaka
大阪府吹田市千里山 31 の 850
ガリソン
- Garrod, Mr. & Mrs. Victor**—
16 Shinohara Minmi-cho
3-chome, Nada Ku, Kobe
神戸市灘区篠原南町 3 丁目 16
ケロト
- Garrott, Dr. & Mrs. W. M.** 1943,
SB—Furlough
- Gener, Miss Vivian** 1956,
ABFMS — 77 Kuritaya, Kana-
gawa Ku, Yokohama (4-6450)
横浜市神奈川区栗田谷 77 ゲンレ
- Gerhard, Mr. & Mrs. Robert H.**
1928, IBC—ICU, 1500 Osawa,
Mitaka Shi, Tokyo (022-3791)
東京都三鷹市大沢 1500
ゲルハード
- Germany, Rev. & Mrs. Charles**
H. 1947 IBC—Furlough
- Gerry, Mr. & Mrs. Robert** CIC
—Furlough
- Getz, Mr. & Mrs. Pierce** 1953,
IBC—Furlough
- Gibbs, Mr. & Mrs. George** 1956,
IBC—ICU, 1500 Osawa, Mitaka
Shi, Tokyo (022-3791)
東京都三鷹市大沢 1500
ギブス
- Giesbsbrecht, Miss Martha**
1953, GCMM—Furlough
- Gihring, Mr. & Mrs. Ralph**
MSL — 15 Nakano-cho Ushi-
gome Shinjuku Ku, Tokyo
東京都新宿区牛込仲之町 15
ギリング
- Gilbertson, Rev. & Mrs. Gaylen**
1953, ELC — 78 Torisu-cho
2-chome, Minami Ku, Nagoya
(8-5046)
名古屋区烏栖町 2 丁目 78
ギルバートソン

Giles, Miss Sara Rebecca 1948,
IBC—Iai Joshi Koto Gakko
64 Suginami-cho, Hakodate
(school 1118), (house 5277)
北海道函館市杉並町 64
遺愛女子高等学校 ジャイルス

Gillespie, Rev. & Mrs. A. L.
1946, SB—Furlough

Gillett, Rev. & Mrs. C. S. 1921,
IBC—65 Okaido-machi, 3-chome
Matsuyama Shi (394)
松山市大街道町 3 丁目 65
ギレット

Gillham, Dr. Mrs. Frank SB —
352 Nishi Okubo 2-chome,
Shinjuku Ku, Tokyo (35-3562)
東京都新宿区西大久保 2 丁目 352
ギラム

Gillilan, Miss Joyce Ann 1958,
IBC (J3) — 11 Konno-cho,
Shibuya-ku, Tokyo (408-1914)
東京都渋谷区金王町 11 ギリラン

Gingrich, Rev. & Mrs. Virgil
1954, PAC — 525 Shukugo-cho
Utsunomiya Shi, Tochigi Ken
栃木県宇都宮市宿合町 525
ギングリップ

Gish, Mr. George, 1958, (IBC)
(J3) — 10 Daiko-cho 7-chome,
Higashi Ku, Nagoya
名古屋市東区大幸町 10 丁目 7
ギッシュ

Givens, Miss Ann M. 1950, IBC
—Furlough

Gizzi, Rev. & Mrs. Vincent 1951,
OBM — Mineshige, Monzen,
Arata Iwakuni Shi, Yamaguchi
Ken
山口県岩国市新田門前峰茂
ギジィー

Glass, Miss E. 1951, OMF —
Kita 3 Jo Nishi 3-chome,
Kutchan-machi, Hokkaido
北海道倶知安北 3 条西 3 丁目
グラス

Glock, Rev. & Mrs. Delmar
1951, MSL—224 Oaza Taka-
hana Omiya Shi, Saitama Ken
埼玉県大宮市大字高鼻 2 丁目 224
グロック

Godert, Miss Agnes 1955, PS—
6 Kokonoe-cho 1-chome, Gifu
Shi (2-4701)
岐阜市九重町 1 丁目 6 ゴダート

Godfrey, Miss Eva JBMM—25
Higashi Koji, Shiraishi Shi,
Miyagi Ken
宮城県白石市東小路 25
ゴッドフリー

Godoy, Rev. & Mrs. Roll 1950,
LFCN—Torii-machi, Tsu Shi,
Mie Ken (6246)
三重県津市鳥居町 グードイ

Goens, Rev. & Mrs. Donald
1954, GC — Inari-cho, Fukaya
Shi, Saitama Ken
埼玉県深谷市稲荷町 ゴエンズ

Goös, Mr. & Mrs. Gösta 1954,
SEOM—149 Hira-machi, Numa-
zu Shi, Shizuoka Ken

静岡県沼市平町 149 ゴーズ

Goldsmith, Miss Mabel O. 1928,
CMS—Furlough

Gooden, Rev. & Mrs. Joe R.
CBFMS — 5914 Minami-cho
2-chome, Nerima Ku, Tokyo
東京都練馬区南町 2 丁目 5914

グーデン

Goodson, Miss Mary F. 1955
ABWE—2227 Shimo Arata-cho
Kagoshima Shi, Kagoshima Ken
(4-0449)

鹿児島県鹿児島市下荒田町 2227

グッドソン

Gornitzka, Mr. & Mrs. Robert
1954, NEOM—86, Kita-machi,
Soma Shi, Fukushima Ken
福島県相馬市北町 86 ゴルニツカ

Gosden, Rev. & Mrs. E. W. 1933
JEB—Furlough

Goss, Mr. & Mrs. Donn 1949,
TEAM—953 Oaza Miwa Naga-
no Shi, Nagano Ken

長野県長野市大字三輪 953 ゴス

Graham, Dr. & Mrs. Lloyd B.
1951, IBC — No. 4 Kwansei
Gakuin Nishinomiya Shi
兵庫県西宮市 関西学院

グレハム

Grant, Mr. & Mrs. Robert H.
1947, IBC — 13 Asukai-cho 1-
chome, Tanaka, Sakyo Ku,
Kyoto (7-0707)

京都市左京区田中飛鳥井町 1 丁
目 13 グラント

Grant, Rev. & Mrs. Worth C.
1950, SB — 98 Tsutsumi-dori.
Sendai Shi, Miyagi Ken
(2-0239)

宮城県仙台市堤通り 98

グラント

Grasmo, Rev. & Mrs. Erik 1950
NLM — 27-5 Chimori-machi 1-
chome, Suma Ku, Kobe
(7-1662)

神戸市須磨区千守町 1 丁目 5 の
27 グラスモ

Graves, Miss Alma 1936, SB —
Furlough

Gravkley, Miss Sylvi NEOM—
86 Kita-machi, Soma Shi,
Fukushima Ken

福島県相馬市北町 86 グラブリー

Gray, Miss Lorna CJPM — 445
Hyakken-machi, Maebashi Shi,
Gumma Ken (5742)

群馬県前橋市百軒町 445 グレイ

Graybill, Mr. & Mrs. John BC
—122 Yamamoto-dori 4-chome,
Ikuta Ku, kobe

神戸市生田区山本通 4 丁目 122

グレイビル

Green, Rev. & Mrs. Howard E. 1957, MSCC—c/o Aoyagi Imadegawa Sagaru, Karasumaru-dori, Kamikyo Ku, Kyoto (44-9655)

京都市上京区烏丸通り今出川下
ル 青柳方 グリーン

Greenbank, Miss Katherine 1920, IBC—5090 Moto Joyamachi, Kofu Shi, Yamanashi Ken (5451)

山梨県甲府市元城屋町 5090
グリーンバンク

Greer, Mr. James CC—4048 Omika, Kuji-machi Hitachi Shi, Ibaragi Ken (Kujihama 2251)

茨城県日立市久慈町大甕 4047
グリーア

Grenz, Miss Elsie WMC— Furlough

Greyell, Mr. Arthur IND— Ushibuka Seisho Kyokai Ushibukashi, Kumamoto Ken 熊本県牛深市 牛深聖書協会

グレイル

Grier, Rev. & Mrs. Louis 1948, IBC—Komatsubara-cho 9-chome, Wakayama Shi (630)

和歌山市小松原町 9 丁目
グリヤ

Griffiths, Mr. & Mrs. M. C. OMF—21 Azahara, Tomizawa Sendai Shi, Miyagi Ken

宮城県仙台市富沢字原 21
グリフィス

Gronlund, Miss Mildred 1951, IND—16 Minami-machi 4-chome, Shinohara, Nada Ku, Kobe

神戸市灘区篠原南町 4 丁目 16
グロンランド

Gronning, Rev. & Mrs. Arne 1951, NLM—Furlough

Grosjean, Miss V. O. 1948, SPG— 344 Kamoe Kita-machi, Hamamatsu Shi

浜松市鴨江北町 344
グロスジャン

Grove, Rev. Leslie JEM—2895 Kitanakajima-cho Nagaoka, Niigata Ken (4229)

新潟県長岡市北中島町 2895
グローブ

Grubbs, Rev. Thomas W. 1948, IBC—13 Noda-cho Yamaguchi Shi (2722) after September Rev. & Mes. Thomas Grubbs

山口市野田町 13 グラッブス

Grube, Miss Alice 1932, IBC— Furlough

Günther, Rev. & Mrs. H. 1954, JCGM—788 5-cho, Ishizu-machi Naka, Hamadera, Sakai Shi, Osaka (Hamadera 1588)

大阪府堺市浜寺石津町中 5 丁 788

Gulbrandsen, Mrs. Dagny FCM—48 Kiyokawa-cho, Takefu Shi, Fukui Ken (1064)

福井県武生市清川町 48

Gulick, Miss Anna D. 1951, ELC— Furlough

Gulick, Mr. & Mrs. Leeds 1921
IBC—Furlough

Gullatt, Rev. & Mrs. Tom D.
SB — 750 Kamagami-cho, Mito
Shi (2019)
水戸市釜神町 750

Gundersen, Miss Johann 1953,
FEM—4 Funedera-dori 5-chome
Nada Ku, Kobe
神戸市灘区船寺通り 5 丁目 4
ガンダセン

Gunther, Rev. Heinz JCGM
— 788 Naka 5-cho Ishizu-cho
Hamadera, Sakai Shi
(Hamadera 1588)
堺市浜寺石津町中 5 丁 788
ガンサー

Gunther, Miss Rubena 1950,
JMBM—59 Sompachi-cho, Ike-
da Shi, Osaka (076-8710)
大阪府池田市尊鉢町 59

Gurganus, Mr. & Mrs. George
P. 1949, CHC — 1498 Yoyogi
Tomigaya, Shibuya Ku, Tokyo
(46-2061)
東京都渋谷区代々木富ヶ谷 1498
グルガナス

Gwinn, Miss Alice E. 1922, IBC
—c/o Dr. Takagi Tera-machi,
Maruta-machi, Agar, Kamikyo
Ku, Kyoto (3-2056)
京都市上京区寺町通丸太町上ル
グウィン

H

Habbestad, Miss June TEAM
—299, Egota 1-chome, Nakano
Ku, Tokyo
東京都中野区江古田 1 丁目 299
ハベスタド

Hagen, Miss Kirsten FCM—
73-19, Minamiyama-cho Seto
Shi, Aichi Ken
愛知県瀬戸市南山町 19-73
ハーゲン

Hagood, Dr. Martha 1955, SB—
22 Kami Ikeda-cho, Kitashira-
kawa Sakyo Ku, Kyoto
(7-5777)
京都市左京区北白川上池田町 22
ヘイグッド

Hagstrom, Miss Britta OMS —
Izumiso Apartment, 18 Shino-
hara, Naka-machi 2-chome
Nada Ku, Kobe
神戸市灘区篠原中町 2 丁目 18
泉荘内 ハグストロム

Haig, Miss Mary 1922, IBC—
Furlough

Hailstone, Miss M. E. 1920, SPG
— 1046 Hiratsuka 7-chome,
Shinagawa Ku, Tokyo
(78-4736)
東京都品川区平塚 7 丁目 1046
ヘイルストーン

Halberg, Mr. & Mrs. Roland
CBFMS — 790 Matsubara-cho
3-chome, Setagaya Ku, Tokyo
(32-1590)

東京都世田谷区松原町 3 丁目 790

ハルバーク

Hall, Miss L. L. 1952, OMF —
Furlough ホール

Hallgren, Mr. & Mrs. B. R.
1953, OMF—21 Azahara, Tomi-
zawa, Sendai Shi

仙台市富沢字原 21 ホールグレン

Halliwell, Miss Joan G. WEC
—c/o CLC, Imadegawa Sagaru
Tera-machi, Kamikyo Ku,
Kyoto

京都市上京区寺町今出川下ル

クリスチャン文書伝道団

ハリウエル

Halstrom, Mr. & Mrs. Dale
1952, EFCA—1936 Nishi Bessho
3-chome, Urawa Shi, Saitama
Ken (3601)

埼玉県浦和市西別所 3 丁目 1936

ハルストロム

Halvarson, Rev. & Mrs. Carl
M. 1952, SB — 11 Kamiyama-
cho, Shibuya Ku, Tokyo
(46-5564)

東京都渋谷区神山町 11

ハルバーソン

Halvorson, Miss Mabel WMC
—Furlough

Hamilton, Miss Blanche L.
ABWE—Furlough

Hamilton, Miss Florence 1914,
CEC — 4402 Baba-cho, Ueda
Shi, Nagano Ken

長野県上田市馬場町 4402

ハミルトン

Hamlin, Rev. & Mrs. F. A. SOA
—11 Nakajima-dori 3-chome,
Fukiai Ku, Kobe (2-537)

神戸市葺合区中島通り 3 丁目 11

ハムソン

Hammer, Mr. & Mrs. Raymond
I. 1950, CMS—8 Tamagawa
Naka-machi 2-chome, Setagaya
Ku, Tokyo (70-0575)

東京都世田谷区玉川中町 2 丁目 8

ハンマー

Hammond, Mr. & Mrs. Al 1954,
CC—Furlough

Hampton, Miss Lois 1952,
ABFMS — c/o Mission Head-
quarters 2 Misaki-cho 1-chome
Kanda, Chiyoda Ku, Tokyo

東京都千代田区神田三崎町 1 丁

目 2

ハンプトン

Hanaman, Mr. & Mrs.
Frederick 1958, William PEC—
48 Aoyama Minami-cho 1-
chome, Akasaka, Minato Ku,
Tokyo (48-0524)

東京都港区赤坂青山南町 1 丁目

48

ハナマン

Hannestad, Mrs. Kristian
NMA — 220 Yamashita-cho,
Yokohama (8-2653)

横浜市山下町 220 ハネスタッド

- Hansen, Rev. & Mrs. Harry W.** 1955, PEC — 70 Asahi-cho To-makomai Shi, Hokkaido
北海道苫小牧市旭町 70 ハンセン
- Hansen, Dr. & Mrs. Olaf** 1949
ELC—921 Saginomiya 2-chome
Nakano Ku, Tokyo (39-4626)
東京都中野区鷺宮 2 丁目 921
ハンセン
- Hansen, Rev. Sven-Olof SAMJ**
— 127 Kamiikegawa-cho,
Hamamatsu Shi, Shizuoka Ken
静岡県浜松市上池川町 127
ハンセン
- Hanson, Mr. & Mrs. Calvin** 1949
EFCA—5 Tojiin Nishi-machi,
Kita Ku, Kyoto (44-4033)
京都市北区等持院西町 5
ハンソン
- Hanson, Miss Marian** 1951, ELC
— c/o Mission Headquarters
21 Maruyama-cho, Bunkyo Ku,
Tokyo
東京都文京区丸山町 21 ハンソン
- Haraughty, Miss Mary** 1950,
PCU—439 Nakabu, Marugame
Shi, Kagawa Ken (455)
香川県丸亀市中府 439
ハラテイー
- Harbin, Rev. & Mrs. A. Vandiver** 1934, IBC — #8 Kwansei
Gakuin Nishinomiya Shi
西宮市上ヶ原 関西学院 8 号
ハービン
- Hardenberg, Miss Maria GAM**
—269 Aioi-cho, Okoshi-machi
Bisai Shi, Aichi Ken
愛知県尾西市起町相生町 269
ハーデンバーグ
- Harder, Miss Helene H.** 1927,
ULCA — 979 Hamamatsu-cho
7-chome, Maidashi, Fukuoka
Shi (3-4580)
福岡市馬出浜松町 7 丁目 979
ハーダー
- Hardley, Mr. & Mrs. Bob** 1955
MSWF — 2932 Minamihama,
Katase-machi, Fujisawa Shi,
Kanagawa Ken (5794)
神奈川県藤沢市片瀬町南浜 2932
ハードリ
- Harewood, Captain Elwyn G.**
1953, SA — 17 Jimbo-cho 2-
chome, Kanda, Chiyoda Ku,
Tokyo (33-7311)
東京都千代田区神田神保町 2 丁
目 17
ヘヤウッド
- Harms, Mr. & Mrs. William**
1950, 1951, IND —22 Hatsuhi-
cho 2-chome, Nagara, Gifu Shi
岐阜市長良初日町 2 丁目 22
ハームス
- Harris, Miss Cora** 1949, JEM—
2895 Kitanakajima-cho, Nagaoka
Shi, Niigata Ken
(Nagaoka 4229)
新潟県長岡市北中島町 2895
ハリス

Harris, Miss Esma 1953, WEC
— 569 Kondo, Gokasho-cho,
Kamizaki-gun, Shiga Ken
(Ishizuka 47)

滋賀県神崎郡五ヶ荘町金堂 569

ハリス

Harris, Mr. & Mrs. Hugh NAV
—CPO 1067, Tokyo (33-8887)

東京中央郵便局私書函 1067

ハリス

Harris, Miss Mary C. 1952, CEC
— 54 Meigetsu-cho 2-chome,
Showa Ku, Nagoya (8-2635)

名古屋市昭和区明月町 2 丁目 54

ハリス

Hartman, Miss Doris 1952 IBC
— Hiroshima Jogakuin, 49
Kaminagarekawa-cho, Hiroshi-
ma Shi (Next door tel. 4-2826)

広島市上流川町 49 広島女学院

ハートマン

Hartwig, Irmgard 1954, JCGM
—Kaneda, Nagase-mura Nagase
gun, Chiba Ken

千葉県長生郡長生村金田

ハートウィック

Hasegawa, Mr. & Mrs. Roy —
3 Horinouchi 1-chome, Sugi-
nami Ku, Tokyo

東京都杉並区堀ノ内 1 丁目 3

長谷川

Hasegawa, Mr. & Mrs. Taro
1951, IND—932 Ishiki, Hayama-
cho, Kanagawa Ken
(Ishiki 268)

神奈川県葉山町一色 932 長谷川

Hass, Rev. & Mrs. LeRoy MSL
—860 Shimo Meguro 4-chome,
Meguro Ku, Tokyo (712-2043)

東京都目黒区下目黒 4 丁目 860

ハス

Hastings, Miss Sarah Ann 1954,
NTM — Iida-machi, Suzu Shi,
Ishikawa Ken

石川県珠洲市飯田町 ハスチング

Hathaway, Rev. & Mrs. C. W.
BBF — P. O. Box 195 Nagoya-
machi, Aichi Ken

愛知県名古屋町 ハサウエイ

Hatori, Rev. & Mrs. Akira—
c/o Central Japan Bible Insti-
tute Tsutsumi, Sukagawa Shi,
Fukushima Ken

福島県須賀川市堤 セントラル・
ジャパン・バイブル・インステ
イチュート内 服部

Haugen, Miss Aase 1954, FCM
—14 Ryusukecho, Komatsu Shi,
Ishikawa Ken

石川県小松市竜助町 14 ハウゲン

Hausknecht, Mr. Phillip A.
ULCA—351 Oe-machi, Kuma-
moto Shi (4-0566)

熊本市大江町本 351

ハウスカネクト

Havlick, Miss Dorothy 1951,
IBC — 12 Shiba Koen 4-chome
Minato Ku, Tokyo (43-2188)

東京都港区芝公園 4 丁目 12

ハヴリック

Hawkins, Miss Frances B. 1920,
CEC—54 Meigetsu-cho 2-chome
Showa Ku, Nagoya (8-2635)
名古屋市昭和区明月町 2 丁目 54
ホーキンズ

Hawkinson, Miss Marian 1952,
ALM—2429 Higashi Tsushimo
1-chome, Ogori-machi, Yoshi-
shiki-gun, Yamaguchi Ken
(376)
山口県吉敷郡小郡町東津下 1 丁
目 2429 ハーキンソン

Hay, Mr. & Mrs. T.—24 Takaha
Oimatsu-cho, Nada Ku, Kobe
神戸市灘区高羽老松町 24 ヘイ

Hayes, Mr. & Mrs. Leslie 1954,
IND—954 Hon-machi, Kita Kata
Kokura Shi, Fukuoka Ken
福岡県小倉市北方本町 954
ヘイズ

Hayman, Mr. & Mrs. D. E.
OMF—Furlough

Hays, Dr. & Mrs. George H.
1948, SB—35 of 1177 Yoyogi
Uehara Shibuya Ku, Tokyo
(46-2347)
東京都渋谷区代々木上原 1177 の
35 ヘイズ

Heck, Rev. & Mrs. John OBS—
20 Shioya Okamoto, Motoyama-
cho, Higashi Nada Ku, Kobe
(8-2561)
神戸市東灘区本山町岡本塩屋 20
ヘック

Heerboth, Rev. & Mrs. Paul
1949, MSL — 108-B Yamate-
machi, Naka Ku, Yokohama
(2-8646)
横浜市中区山手町 108-B
ヒーアボース

Hegg, Mr. & Mrs. Myron 1950,
TEAM — 1 Kitazawa-cho 2-
chome, Setagaya Ku, Tokyo
東京都世田谷区北沢 2 丁目 1
ヘギー

Heil, Mr. & Mrs. L. E. CG —
3412 Shimokawai-machi Hodo-
gaya Ku, Yokohama
横浜市保土谷区下川井町 3412
ヘイル

Heim, Rev. Kenneth E. 1953,
PEC—48 Aoyoma Minami-cho
1-chome, Akasaka, Minato Ku,
Tokyo (48-5435)
東京都港区赤坂青山南町 1 丁目
48 ハイム

Heimonen, Mr. & Mrs. L. V.
—91 Higashi Tenno-cho, Okazaki
Sakyo Ku, Kyoto
京都市左京区岡崎東天王町 91
ハイモンネン

Hein, Deaconess Hannelore
MAR — 133 Aza Nishimatsu-
moto 4-chome, Nishihirano
Mikage-cho, Higashinada Ku,
Kobe
神戸市東灘区御影町西平野字西
松本 4 丁目 133 ハイン

Heiss, Rev. & Mrs. Donald
SB—352 Nishi Okubo 2-chome
Shinjuku Ku, Tokyo (35-3562)
東京都新宿区西大久保 2 丁目 352
ハイス

Heizer, Miss Jo Ann 1952, PCUS
—116 Shigatsuta, Hongu-cho,
Kochi Shi, Kochi Ken
(Kochi 5784)
高知県高知市本宮町四月田 116
ハイザー

Helland, Mrs. Delna TEAM—
Furlough

Hellberg, Miss Cullbritt 1952,
SEMJ—Furlough

Helling, Mr. & Mrs. Hubert W.
1952, CN — 229 Oyama-cho,
Tamagawa, Setagaya Ku,
Tokyo. (79-4070)
東京都世田谷区玉川尾山町 229
ヘリング

Hemmingby, Rev. & Mrs.
Arne 1953 FCM—Furlough

Hemsted, Rev. Regnvald 1953,
CMB — 18 Yamazoe-cho, Shu-
gakuin, Sakyo Ku, Kyoto
(Yoshida 5330)
京都市左京区修学院山添町 18
ヘムステッド

Henderson, Mr. & Mrs. Rolland
1957, ASC — Toyama Heights
Neighborhood Center Shinjuku
Ku, Tokyo (34-7245)
東京都新宿区戸山ハイツ・ネー
バーフッド・センター
ヘンダーソン

Hendricks, Dr. & Mrs. K. C.
1921, IBC—8 of 6 Oji Hon-cho
1-chome, Kita Ku, Tokyo
(91-5262)
東京都北区王子本町 1 丁目 6-8
ヘンドリックス

Henrie, Mr. & Mrs. Rodney
Arden 1957, IBC (J3) — 61
Kozenji-dori, Sendai Shi
(3-3256)
仙台市光禅寺通り 61 ヘンリイ

Henry, Mr. & Mrs. Kenneth
1951, TEAM—Furlough

Herbert, Mr. Leslie B. 1956,
OMS—Furlough

Herbst, Miss Ruth 1952, ELC—
Furlough

Hereford, Miss Nannie M. 1932
IBC — 1898 Tomatsuri-cho,
Utsunomiya Shi (6738)
宇都宮市戸祭町 1898
ヘレフォード

Hersey, Rev. & Mrs. Fred
FWBM — Minami 2-chome,
Higashi 2 Jo, Bihoro, Hokkaido
北海道美幌町東 2 条南 2 丁目 1
ハーシー

Hess, Mr. Hudson 1956, OMS—
388 Kashiwagi-cho 3-chome,
Shinjuku Ku, Tokyo (37-3661)
東京都新宿区柏木町 3 丁目 388
ヘス

Hessel, Rev. & Mrs. R. A. Egon
1950, IND — 137 Nakagawa
Mikunigaoka 4 Cho, Sakai Shi,
Osaka

大阪府堺市中川三国ヶ丘4丁137
ヘッセル

Hesselgrave, Mr. & Mrs. Dave
EFCA—34 Sandan Naga-machi
Matsugasaki, Sakyo Ku, Kyoto
(78-2966)

京都市左京区松ヶ崎三段長町34
ヘッセルグレーブ

Hosselink, Rev. & Mrs. I. John
Jr. 1953, IBC—Furlough

Hestekind, Rev. & Mrs. Harold
N. PCM—205 Ozato-cho, Hon-
moku, Naka Ku, Yokohama
横浜市中区本牧オザト町205

Heywood, Mr. & Mrs. Ronald
E. 1950, JEB — 4330 Susami-
machi, Nishi Muro-gun, Waka-
yama Ken

和歌山県西室郡すさみ町4330
ヘイウッド

Hibbard, Miss Esther L. 1929,
IBC—Muromachi-dori, Imade-
gawa Agaru, Kamikyo Ku,
Kyoto (Nishijin 5642)

京都市上京区室町通り
今出川上る ヒバード

Highfill, Miss Viginia 1950, SB
—352 Nishi Okubo 2-chome,
Shinjuku Ku, Tokyo (35-3562)
東京都新宿区西大久保2丁目352

ハイフィル

Highwood, Mr. & Mrs. D. C.
1955, OMF — 226 Hon-dori,
Akabira Shi, Hokkaido
北海道赤平市本通り226

ハイウッド

Hilburn, Dr. & Mrs. Samuel
M. 1923, IBC—Furlough

ヒルバーン

Hill, Miss Ruth SDA — 171
Amanuma 1-chome, Suginami
Ku, Tokyo (39-5161)

東京都杉並区天沼1丁目171

ヒル

Hilliard, Rev. & Mrs. W. I.
1949, SDA — 26 Kakinoki-cho,
Suginami Ku, Tokyo
東京都杉並区柿木町26

ヒリヤード

Hinchman, Mr. & Mrs. B. L.
1949, ABFMS—92 Myogadani,
Bunkyo Ku, Tokyo (94-3896)
東京都文京区茗荷谷92

ヒンチマン

Hindal, Miss Hope TEAM —
Furlough

Hintz, Rev. & Mrs. Richard
1953, LCMS — Minami Odori,
Nishi 6-chome, Sapporo Shi,
Hokkaido

北海道札幌市西六南大通 ヒンツ

Hinz, Rev. & Mrs. David MSL
—2458 Suido-cho Shimo Naka-
jima-machi 2-chome, Nagaoka
Shi, Niigata Ken

新潟県長岡市水道町下中島2丁
目2458 ヒンツ

Hitotsuyanagi, Dr. & Mrs.
Merrell Vories 1905, OB—Omi-
Hachiman, Shiga Ken (456)
滋賀県近江八幡市 一柳

Hjertstrom, Mr. & Mrs. Arnold
1954, SHM—17 Hikage, Shira-
kawa Shi, Fukushima Ken
(3346)
福島県白川市日影 17
ヤットストロム

Ho, Mr. Tsu-Chao—78 Gotanda
5-chome, Shinagawa Ku, Tokyo
(Off. 28-7321) (Home 44-6510)
東京都品川区五反田 5 丁目 18
ホー

Hoaas, Rev. & Mrs. Anders
1950, NLM — 3 Nakajima-dori
2-chome, Fukiai Ku, Kobe
(2-6956)
神戸市葺合区中島通り 2 丁目 3
ホーアス

Hoagland, Rev. & Mrs. John
CMA — 122 Yamamoto-dori,
Ikuta Ku, Kobe
神戸市生田区山本通り 122
ホグランド

Hoaglund, Rev. & Mrs. Alan
1954, ALM — 1628 Higashi Sa-
barei, Bofu Shi, Yamaguchi
Ken (1876)
山口県防府市東佐波 1628
ホーグランド

Hodges, Miss Olive I. 1902 IBC
—5934 Kowada, Chigasaki Shi,
Kanagawa Ken (Fujisawa 8293)
神奈川県茅ヶ崎市小和田 5934
ホッジス

Hodges, Rev. & Mrs. Olson S.
1949, BBF — 639 Makuhari-
machi 4-chome, Chiba Ken
千葉県幕張町 4 丁目 639
ホッジス

Hoffner, Mr. & Mrs. Karl 1952,
OMSS — Higashi Tanagawa,
Misaki-cho Sennan-gun, Osaka
大阪府泉南郡三崎町東多奈川
ホフナー

Hogben, Dr. & M. M. 1952, OMF
— 21 Sawada Tsukuri-michi
Aomori Shi, Aomori Ken
青森県青森市造道字沢田
ホグベン

Hoh, Rev. David J. 1955, ULCA
— 351 Oe-machi, Kumamoto
Shi (4-0566)
熊本市大江町 351 ホー

Hoke, Dr. & Mrs. Donald 1952,
TEAM—1603 Omiya-cho Sugi-
nami Ku, Tokyo
東京都杉並区大宮町 1603 ホーク

Holdcroft, Miss Joy 1955, ACF
—154 Ononii-machi Naka-dori,
Tamura-gun, Fukushima Ken
福島県田村郡小野新町中通 154
ホールドロフト

Holdcroft, Miss Mary Francis
1950, ACF—Ononii-machi Naka-
dori, Tamura-gun, Fukushima
Ken
福島県田村郡小野新町中通 154
ホールドロフト

Holecek, Mr. & Mrs. Frank
1941, CBFMS — Hongoku-cho,
Kurosawajiri-machi, Kitakami
Shi, Iwate Ken (58)

岩手県北上市黒沢尻町本石町

ホレンチェック

Holland, Mr. & Mrs. Harold E.
1950, CHC Omika, Kuji-machi
Hitachi Shi, Ibaragi Ken
(Kujihama 2251)

茨城県日立市久慈町大甕

ホランド

Hollaway, Rev. & Mrs. Ernest
Lee 1941, SB—352, Nishi Okubo
2-chome, Shinjuku Ku, Tokyo
(35-3562)

東京都新宿区西大久保2丁目

ホラウエイ

Holmes, Miss Grace 1956, MSCC
—12A Futabaso, 24 Chokyujima-
machi, Higashi Ku, Nagoya
(4-0042)

名古屋市東区長久寺町24

双葉荘12A号

ホルムズ

Holritz, Mr. & Mrs. Bernard
TEAM—419 Eifuku-cho, Sugi-
nami Ku, Tokyo

東京都杉並区永福町419

ホーリッツ

Holt, Miss Isabel 1951, 1951,
CLC—Furlough

Holte, Miss Roselyn 1952, ELC
—Furlough

Holthe, Miss Ragna 1952, NMS
—291, Oomori-Cho, Nara Shi,
Nara Ken

奈良県奈良市大森町291 ホルテ

Holzwarth, Mr. & Mrs. Richard
J. GI — Box 1018 Central Post
Office, Tokyo (58-1723)

東京都中央郵便局私書函1018

ホルツウォース

Homerstad, Rev. & Mrs. John
1957, ELC — 18 Mukaiyama-
Dai-cho, Toyohashi Shi, Aichi
Ken

愛知県豊橋市向山台町18

ホームスタッド

Hoover, Miss Annie 1949, SB—
Nishi 14-chome Minami 22 Jo
Sapporo Shi, Hokkaido

北海道札幌南22条西14丁目

フーバー

Horgen, Miss Borghild 1954,
NEOM — 2 Nantobara, Hara-
machi Shi, Fukushima Ken

福島県原町市南東原2 ホルゲン

Horning, Miss Enid Mae 1954,
IBC—Ryogoku, Tomisato-mura
Imba-gun, Chiba Ken

千葉県印旛郡富里村両国

ホーニング

Horton, Miss Frances 1952, SPC
—6 Harima-cho Nishi, 2-chome,
Abeno Ku, Osaka (67-6584)

大阪市阿部野区播磨町西2丁目

6

ホートン

Horton, Rev. & Mrs. Fred M.
1950, SB—979 Hamamatsubara-
Oaza Maedashi, Fukuoka Shi
福岡市馬出浜松原979 ホートン

- Hoshizaki, Rev. & Mrs. Reiji**
1949 SBC—55, Oiwa, Shizuoka
Shi, Shizuoka Ken (3-0517)
静岡県静岡市大岩 55 星崎
- Houston, Miss Lyda S.** 1951,
IBC—Baika Gakuen 106, Hon-
machi 6-chome Toyonaka Shi,
Osaka
大阪府豊中市本町 6 丁目 106
ヒューストン
- Hovey, Miss Marion** 1951, OBM
— 466-469 Ogi Aza Nakahama
Honjo-cho, Higashi Nada Ku,
Kobe
神戸市東灘区本庄町青木字中浜
466 の 469 ハーバー
- Howard, Miss E.** OMF—Kita 20
Jo Nishi 2-chome Sapporo Shi,
Hokkaido
北海道札幌市北 20 条西 2 丁目
ハワード
- Howard, Rev. & Mrs. Stanley
P., Jr.** 1949, SBC—1290, Naka-
jimayama 1-chome, Shin-machi,
Shimonoseki Shi, Yamaguch
Ken (2-5988)
下関市新町中島山 1 丁目 1290
ハワード
- Howell, Miss Elizabeth** IBC —
Fukuoka Jogakuin 523 Minami
Yakuin Fukuoka
(School 4-2222 House 4-4976)
福岡市南薬院 523 福岡女学院
ハウエル
- Howlett, Rev. & Mrs. Floyd G.**
1951, IBC—Higashi 3 Jo, Kita
6-chome, Nayoro-machi, Kami-
kawa-gun, Hokkaido
北海道上川郡名寄町北 6 丁目東
3 条 ハウレット
- Hubert, Rev. & Mrs. H. Heill-
ing** CN—Furlough
ヒューバート
- Huddle, Dr. & Mrs. Paul** 1940,
ULCA — 921, Saginomiya
2-chome, Nakano Ku, Tokyo
(39-4626)
東京都中野区鷺ノ宮 2 丁目 921
ハドル
- Huddle, Miss Elizabeth C.** 1951,
ULCA — Kyushu Jo Gakuin,
Murozono, Shimizu-machi,
Kumamoto Shi (5375)
熊本市清水町室園 九州女学院内
ハドル
- Hudson, Miss Betty** 1957,
WUMS—221, Yamate-cho, Naka
Ku, Yokohama (2-9049)
横浜市中区山手町 221 ハドソン
- Hudson, Miss Lenora** 1949, SBC
Seinan Jo Gakuin, Itozu,
Kokura Shi (5-7634)
小倉市到津 西南女学院
ハドソン
- Huey, Miss Francis** 1958, IND—
Seiwa Joshi Tanki Daigaku
Okadayama, Nishinomiya Shi,
(5-0724, 0709)
西宮市岡田山 聖和女子短期大学
ヒューイ

Huff, Rev. & Mrs. Howard F.
1951, IBC—8 of 6, Oji Honcho
1-chome, Kita Ku, Tokyo
(91-5262)

東京都北区王子本町 1 丁目 6-8

ハッフ

Huggins, Mr. Mrs. Phares
WMC—850 Tenjin-cho, Sasebo
Shi, Nagasaki Ken (6909)

長崎県佐世保市天神町 850

ハギンズ

Hughes, Miss Hazel M. 1953,
IBC—Furlough

Hughes, Mr. Lee B. 1948, IBC
—Aoyama Gakuin 22 Midori-
gaoka, Shibuya Ku, Tokyo
(40-2181)

東京都渋谷区緑ヶ丘 22 青山学院
ヒューズ

Hume, Miss Doris 1952, FECC
—Furlough

Hunsicker, Miss Mary Ann,
1958, IBC (J3)—Kobe Jogaku-
in, Okadayama, Nishinomiya
Shi (5-0956)

西宮市岡田山 神戸女学院

ハンシッカー

Hunter, Mr. & Mrs. Donald
IND—3-1 Surugadai 2-chome,
Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田駿河台 2 丁
目 1-3 ハンター

Husted, Miss Edith 1917, IBC—
65 Okaido-machi 3-chome,
Matsuyama Shi, Ehime Ken
(394)

愛媛県松山市大街道町 3 丁目 65

ヒューステッド

Huston, Rev. & Mrs. Albert
IBC — 345 Sanko-cho, Shiba
Shirokane, Minato Ku, Tokyo
東京都港区芝白金三光町 345

ヒューストン

Huston, Miss Rose A. RPM—
39 Nakayamate-dori 1-chome,
Ikuta Ku, Kobe (2-8386)

神戸市生田区中山手通り 1 丁目 39

ヒューストン

Huttenlock, Rev. & Mrs.
George 1951, CBFMS — c/o
Mission Headquarters 116
Sakana-machi, Sendai Shi

仙台市魚町 116 ハッテンロック

Hyland, Rev. & Mrs. Philip
1950, ELC — 432 Furusho,
Shizuoka Shi, Shizuoka Ken
(3-5566)

静岡県静岡市古庄 432

ハイランド

Hymes, Mr. & Mrs. 1952, AG
—Furlough

I

Ike, Rev. & Mrs. Lester S. 1954,
OMS — 388 Kashiwagi-cho
3-chome, Shinjuku Ku, Tokyo
(37-3664)

東京都新宿区柏木町 3 丁目 388

アイク

Ikenouye, Mr. & Mrs. Iwao
1951, JEM—Furlough

Illingworth, Mr. & Mrs,
Wallace 1952. TEAM —
Furlough

Ingebretsen, Rev. & Mrs,
Ernst 1953, NMS — 1-700,
Nakasho, Izumisano Shi, Osaka
大阪府和泉佐野市中庄 700-1
インクブレッセン

Ingulsurd, Rev. & Mrs. Lars
1952, ELC—Furlough

Ingwardo, Mr. & Mrs. Haakon
—1951, NEOM—86 Kita-machi,
Soma Shi, Fukushima Ken
福島県相馬市北町 86
イングワード

Ireny, Most Rev. Bishop JOC
—1-4 Surugadai, Kanda, Chi-
yoda Ku, Tokyo (29-1885)
東京都千代田区神田駿河台 4 の
1 イリネイ

Irvine, Miss Bessie E. 1952,
SDA—171 Amanuma 1-chome,
Suginami Ku, Tokyo
(39-5161)
東京都杉並区天沼 1 丁目 171
アービン

Isenberg, Miss Erna GAM—
c/o Izumi So, 8 Naka-machi
2-chome, Shinohara, Nada Ku,
Kobe
神戸市灘区篠原中町 2 丁目 8
泉荘 アイゼンバーグ

Iwase, Miss Katherine O. 1951,
FKK—63 Showa-cho 1-chome,
Hamadera, Sakai Shi, Osaka
(Hamadera 19)
大阪府堺市浜寺昭和町 1 丁目 63
イセワ

J

Jaabaek, Miss Petra 1949,
NLM — Oda-machi, Oda Shi,
Shimane Ken (Iwami-Oda 657)
島根県大田市大田町 ヨーベック

Jackson, Rev. & Mrs. Harold
1955, NTM(J3)—406 Asahi-cho,
Tokorozawa Shi, Saitama Ken
埼玉県所沢市朝日町 406
ジャクソン

Jackson, Mr. Kenneth Leroy
1956, IBC — 8 Kitanagasa-dori
4-chome, Ikuta Ku, Kobe
神戸市生田区北長狭町通り 4 丁
目 8 ジャクソン

Jackson, Rev. & Mrs. W.H.,
Jr. SBC — 380 Mishuku-machi
2-chome, Setagaya Ku, Tokyo
(42-3673)
東京都世田谷区三宿町 2 丁目 380
ジャクソン

Jackson, Mr. William 1954,
NTM—984 Tomonuma, Noga-
mnra, Shimotsuga-gun, Tochigi
Ken
栃木県下都賀郡野我村友沼 984
ジャクソン

Jacobsen, Rev. & Mrs. Morris
1949, JEM — Kujinami,
Kashiwazaki Shi, Niigata Ken
(1347)

新潟県柏崎市鯨波 ジャコブセン

Jaeckel, Rev. & Mrs. Theodor
1940, IBC—27 of 4 Nagamine-
yama, Oishi, Nada Ku, Kobe
(8-3942)

神戸市灘区大石長峰山 4 の 27

エッケル

James, Mr. & Mrs. Max H.
1951, WEC—569 Kondo, Goka-
sho-cho, Kanzaki-gun, Shiga
Ken (Ishizuka 47)

滋賀県神崎郡五ヶ荘町金堂 569

ジェームス

James, Mr. & Mrs. William
1951, 1953 TEAM—1 Kitazawa-
cho 2-chome, Setagaya Ku,
Tokyo

東京都世田谷区北沢 2 丁目 1

ジェームス

Jamieson, Mr. & Mrs. Norm
YFC—Furlough

Janhsen, Sister Fireda 1953,
JCGM — 968 Mikatabara,
Hamamatsu Shi, Shizuoka Ken
(Mikatabara 3)

静岡県浜松市三方原 968

ヤンセン

Jansson, Mr. & Mrs. Helge
1949, OMSS — 1009 Daisen-cho
Sakai Shi, Osaka

大阪府堺市大仙町 1009 ヤンソン

Jansson, Mr. & Mrs. Lars 1951,
SHM — 925 Hatagaya Hara-
machi, Shibuya Ku, Tokyo
(368-1347)

東京都渋谷区幡ヶ谷原町 926

ヤンソン

Jansson, Rev. & Mrs. Martin
1952, SBM—Furlough

Jarvis, Dr. & Mrs. Fred NLL
— 1 Kitazawa-cho 2-chome,
Setagaya Ku, Tokyo (42-4209)

東京都世田谷区北沢町 2 丁目 1

ジャービス

Jastram, Rev. & Mrs. Robert
1953, LCMS—Furlough

Jeanes, Miss Dorothy 1951,
FEGC — 111 Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)

横浜市神奈川区白楽 111

ジーンズ

Jefferies, Mr. Edgar 1950, CA
—c/o S. J. Lang, 1521 Etago-
machi 4-chome, Nakano Ku,
Tokyo

東京都中野区江古田町 4 丁目

152 ラング ジェフリス

Jeffrey, Miss Sarah PCUS —
Furlough

Jenkins, Miss Jackie 1955,
FEGC — 111 Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)

横浜市神奈川区白楽 111

ジェンキンズ

Jennings, Mr. & Mrs. Raymand
P. 1950, ABFNS — Kwanto
Gakuin University Mutsuura,
Kanazawa Ku, Yokohama
(7-9924)

横浜市金沢区六浦 ジェニングス

Jensen, Mr. & Mrs. E. E. SDA
— 5 Han, Akahira, Shuri Shi,
Okinawa

沖縄首里市赤平 5 ジェンセン

Jensen, Rev. & Mrs. Louis 1953,
EMC—Furlough

Jensen, Mr. & Mrs. Ray 1953,
TEAM — 92 Shimonaka-cho,
Misogura-machi Kanazawa Shi
Ishikawa Ken 石川県金沢市
味噌町下仲町 92 ジェンセン

Johannsen, Miss Inger-Marie
1951, NEOM—Furlough

Jöerneman, Miss Brita 1951,
SFM — 319 Kushigata-machi,
Ogasawara Nakoma-gun, Yama
nashi Ken (Ogasahara 11)
山梨県中巨摩郡小笠原楡形町 319
ジオレネマン

Johansson, Miss Inger OMSS—
43, Yamashiro-cho 9-chome,
Saigo, Yao Shi, Osaka
大阪府八尾市西郷山城町 9 丁目
43 ヨハンセン

Johnsen, Rev. & Mrs. Paul
C. 1952, ULCA—74 Kasuga-cho,
Chiba Shi 千葉市春日町 2 の 74
ジョンセン

Johnson, Miss Bonnie 1954,
EMCA—Furlough

Johnson, Mr. & Mrs. Carl IND
—c/o Room 802 Protestant
Christian Center, 2 Ginza
4-chome, Chuo Ku, Tokyo
(56-6966)

東京都中央区銀座 4 丁目 2 プロ
テスント・クリスチャン・セン
ター 802 号室 ジョンソン

Johnson, Dr. & Mrs. C. D.
SDA—171 Amanuma 1-chome,
Suginami Ku, Tokyo (39-5161)
東京都杉並区天沼 1 丁目 171

ジョンソン

Johnson, Rev. & Mrs. E. D.
1952 ASC—Shinohara Minami-
machi 5-chome, Nada Ku,
Kobe 神戸市灘区南町篠原 5 丁
目 ジョンソン

Johnson, Miss Edith TEAM—
Furlough

Johnson, Rev. & Mrs. Forrest
N. 1958, IBC—c/o Room 802
Protestant Christian Center,
Ginza 4-chome, Chuo Ku, Tokyo
(56-6966)

東京都中央区銀座 4 の 2 クリス
チャン・センター 802 号室

ジョンソン

Johnson, Mr. & Mrs. Gerald
1949, TEAM — 293 Ooka-cho,
Minami Ku, Yokohama
(3-0488) 横浜市南区大岡町 293

ジョンソン

Johnson, Rev. & Mrs. Glen
1950, IBC — 656 Iwabuchi-cho
Ise Shi, Mie Ken

三重県伊勢市岩淵町 656

ジョンソン

Johnson, Rev. & Mrs. Gordon
1951, EMCA — 2134 Kaizawa-
machi, Takasaki Shi, Gumma
Ken

群馬県高崎市カイ沢町 2134

ジョンソン

Johnson, Rev. & Mrs. Harold
I. 1952, WM—Box 4, Zasshono-
kuma, Fukuoka Shi

福岡市 ザッシヨノクマ Box 4

ジョンソン

Johnson, Miss, Harriet Ann
1951, IBC—34 Nishiyama Moto-
machi, Chikusa Ku, Nagoya
名古屋市千種区西山元町 34

ジョンソン

Johnson, Mr. Margaret 1955,
ASC — 5 Nishinoguchi, Beppu
Shi, Oita Ken

大分県別府市西野口 5

ジョンソン

Johnson, Miss Mary M. 1952,
IBPFM—1235 Matsunoki-cho,
Suginami Ku, Tokyo

東京都杉並区松ノ木町 1235

ジョンソン

Johnsrud, Rev. & Mrs. Leroy
1950, ELC — 222 Otowa-cho,
Shizuoka Shi (2-9078)

静岡市音羽野 222

ジョンスラッド

Johnsson, Mr. & Mrs. John J.
1950, SFM—1953 Nagata-machi,
Minami Ku, Yokohama
(3-6959)

横浜市南区長田町 1953

ジョンソン

Johnston, Rev. & Mrs. Richard
L. 1950, AG—1743 Aza Tesaki
1-chome, Sumiyoshi-cho,
Higashi Nada Ku, Kobe

神戸市東灘区住吉町字手先 1 丁

目 1743

ジョンストン

Johnston, Rev. & Mrs. V. W.
1955, OMF — 2305 Karuizawa-
machi, Nagano Ken

長野県軽井沢町 2305

ジョンストン

Jolliff, Mr. Bob CC — 4048
Omika, Kuji-machi Hitachi Shi,
Ibaragi Ken (Kujihama 2251)
茨城県日立市久慈町大甕 4048

ジョリフ

Jones, Miss Gladys 1950, CBFMS
— 73 Ejiri Shiogama Shi,
Miyagi Ken (2321)

宮城県塩釜市江尻 37 ジョーンズ

Jones, Miss Gwyneth 1953,
CJPN—Furlough

Jones, Rev. & Mrs. Henry 1953,
IBC—Furlough

Jones, Rev. & Mrs. Joseph 1954,
OMS—131 Jurakuen Niban-cho
Nishinomiya Shi, Hyogo Ken
兵庫県西宮市二番町聚楽園 131

ジョーンズ

Jones, Miss Mary 1948, IBC —
Furlough

Jones, Rev. & Mrs. Morris J.
OMS—Furlough

Jones, Mr. & Mrs. Randolph
Lee 1953, IBC—Furlough

ジョーンズ

Jonsson, Miss Sigrid 1953,
SEMJ—Furlough

Jorgensen, Miss Anna FCM —
5 Funadera-dori 4-chome, Nada
Ku, Kobe

神戸市灘区船寺通 4 丁目 5

ヨルゲンセン

Joseph, Mr. & Mrs. Kenny
1951, 1954, TEAM — 706 Nari-
mune, Suginami Ku, Tokyo
(39-7079)

東京都杉並区成宗 2 丁目 706

ジョセフ

Jossang, Rev. & Mrs. Lars
1950, NLM — 46 Motodaiku-
cho, Tottori Shi Tottori Ken
(3265)

鳥取県鳥取市元大工町 46

ヨッサン

Joyce, Mr. & Mrs. James A.
1953 IBC—Furlough

ジョイス

Juergensen, Miss Marie 1922
AG—Furlough

Juergensen, Mrs. Nettie 1934
AG—c/o Mission Headquarters
4301 Komagome 3-chome,
Toshima Ku, Tokyo (82-1551)
東京都豊島区駒込 3 丁目 4301

ジェンゲンセン

Junker, Mr. & Mrs. Calvin
1954, TEAM — 420 Sakura-
machi, Matsumoto Shi, Nagano
Ken

長野県松本市桜町 420

ジャンカー

Juten, Miss Shirley 1952, IBC—
500 Shimo Ochiai 1-chome,
Shinjuku Ku, Tokyo (95-5031)
東京都新宿区下落合 1 丁目 500

ジュテイン

K

Kalling, Miss Ruth 1952,
ABFMS — c/o Mission Head-
quarters 2 Misaki-cho 1-chome,
Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田三崎町 1 丁
目 2

コーリング

Kamikawa, Rev. & Mrs. Aigi
1949, IBC—8 of 6, Oji Hon-cho
1-chome, Kita Ku, Tokyo
(91-4711)

東京都北区王子本町 1 丁目 6 の 8
上川

Kamistuka, Rev. & Mrs. Arthur
1949, IBC — Higashi 6-chome,
Kita Odori, Sapporo Shi,
Hokkaido

北海道札幌市北大通り東 6 丁目
神塚

Kanagy, Rev. & Mrs. Lee H.
1951, JMM—Naka Shibetsu-cho
Nemuro Kuni Shibetsu-gun,
Hokkaido (Naka Shibetsu 106)
北海道根室国標津郡中標津町

カネギー

- Karen, Rev. & Mrs. Arthur**
1922. LEAF - 108 Kobinata,
Suido-cho, Bunkyo Ku, Tokyo
(94-7659)
東京都文京区小日向水道町 108
カレン
- Kartu, Mr. & Mrs. Clifton IND**
— 22 Nagara Hatsuhi-cho
2-chome, Gifu Shi
岐阜市長良初日町 2 丁目 22
カルー
- Karikoski, Rev. & Mrs. Pentti**
1955, LEAF — Minami 12 Jo,
Nishi 12-chome, Sapporo Shi,
Hokkaido
北海道札幌市南 12 条西 12 丁目
カルコスキ
- Karlson, Miss, Florence 1950,**
TEAM — 2 Yatori, Handa-cho
Toyohashi Shi, Aichi Ken
愛知県豊橋市花田町八通り 2
カールソン
- Karlsson, Miss Gunborg 1955,**
SEOM — 3909 Miya-cho,
Mishima Shi, Shizuoka Ken
静岡県三島市宮町 3909
カールソン
- Karna, Mr. & Mrs. T. FFOM—**
91 Higashi Tenno-cho, Okazaki,
Sakyo Ku, Kyoto
京都市左京区岡崎東天王町 91
カルナ
- Karnes, Mr. & Mrs. Eddie WH**
—1 Hanayama-cho 1-chome,
Nagata Ku, Kobe (6-3156)
神戸市長田区花山町 1 丁目 1
カーンズ
- Kascher, Miss Rosemarie A.**
1958, IBC — 11 Konno-cho,
Shibuya Ku Tokyo (408-1914)
東京都渋谷区金王町 11 カシャー
- Kauffman, Rev. & Mrs. Donald**
1951, PAC—77-11 Kita Shichi
Ban-cho, Sendai Shi, Miyagi
Ken (2-7282)
宮城県仙台市北七番町 77-11
- Kawashima, Miss Tamie 1951,**
JGF — 63 Showa-cho 1-cho,
Hamadera, Sakai Shi, Osaka
(Hamadera 19)
大阪府堺市浜寺昭和町 1 丁 63
川島
- Kaylor, Mrs. Helen IND — 30**
Ochiai, Higashi Kurume Kita-
tama-gun, Tokyo (Kurume 22)
東京都北多摩郡東久留米落合 30
ケイラー
- Kaylor, Mrs. Leo 1951, IND —**
117 Shirakane-cho, Omuta Shi,
Fukuoka Ken
福岡県大牟田市白金町 117
ケイラー
- Keighley, Rev. & Mrs. Leonard**
1952, IBC—537 Tomino Suwa-
nodai-machi, Kokura Shi,
Fukuoka Ken
福岡県小倉市諏訪野台トミノ 537
キースリー
- Kellerman, Miss Jean 1952,**
IBC — 84 Sasugaya-cho, Bun-
kyo Ku, Tokyo (92-5516)
東京都文京区指ヶ谷町 84
ケラーマン

Kelly, Miss D. I. 1955 OMF —
21 Aza Sawada, Tsukuri-mach,
Aomori Shi, Aomori Ken
青森県青森市造道字沢田 21

ケリー

Kelly, Mr. & Mrs. Merle I.
PCUS—17-2 Aotani-cho, Nada
Ku, Kobe (8-9239)

神戸市灘区青谷町 17-2 ケリー

Kennedy, Mr. & Mrs. A. R.
1952, OMF—344 B Seijo-michi
Setagaya Ku, Tokyo (41-8934)

東京都世田谷区成城町 344 の B

ケネディ

Kennedy, Mr. & Mrs. H. 1949,
JIM — 3 Higashi Hon-machi,
Shimogamo, Sakyo Ku, Kyoto
京都市左区下鴨東本町 3

ケネディー

Kennedy, Miss Helen J. 1950,
JEM — Nishiki-cho, Ogawa-
machi, Saitama Ken

埼玉県小川町錦町 ケネディー

Kern, Rev. & Mrs. Edwin 1955,
NAB — 4 Nishi Sonjoin-cho,
Kinugasa-machi, Kita Ku,
Kyoto (45-2027)

京都市北区衣笠町西尊上院町 4

ケルン

Kessler, Miss Litzy FCM —
Kanazu-machi, Azuma-gun,
Fukui Ken

福井県吾妻郡金津町 ケスラー

Kiel, Dr. Janet R. 1950, IGL —
93 Uyama, Sumoto Shi, Awaji
Shima, Hyogo Ken 兵庫県淡
路島州本市宇山 63 キール

Kilbourne, Rev. & Mrs. Ernest
J. 1954 OMS — 388 Kashiwagi-
cho 3-chome, Shinjuku Ku,
Tokyo (37-3664)

東京都新宿区柏木町 3 丁目 388

キルボーン

King, Mrs. Myrtle WUMS —
Furlough

Kinley, Rev. & Mrs. Philip 1955,
CG — 142 Fujimi-cho 2-chome,
Tachikawa Shi, Tokyo (4606)

東京都立川市富士見 2 丁目 142

キンリ

Kitchen, Rev. & Mrs. Theodore
J. IBC—Furlough

Kivle, Rev. & Mrs. Per 1950,
LFCN — 1331 Tono-machi,
Matsuzaka Shi, Mie Ken

三重県松坂殿町 1331 キブレー

Kiyuna, Mr. Kenneth Mitsugi
1958, IBC (J3)—Chinzei Gakuin
Isahaya Shi, Nagasaki Ken

長崎県諫早市 鎮西学院

キユナ

Kjollesdal, Rev. & Mrs. Steinar
1950, NMS—197 Sekido Taka-
matsu, Wakayama Shi, Waka-
yama Ken (4-1489)

和歌山県和歌山市関戸高松 197

クジエレストール

Kjos, Rev. Kristoff NLM — 3
Nakajima-dori 2-chome, Fukiai
Ku, Kobe (2-6956)
神戸市葺合区中島 2 丁目 3

クジェス

Klassen, Miss Bernice 1952,
TEAM—Furlough

Kleinjans, Dr. & Mrs. Everett
1951, IBC — International
Christian University, 1500
Osawa, Mitaka Shi, Tokyo
(022-3791)

東京都三鷹市大沢 1500

国際キリスト大学

クライニヤンズ

Klemensson, Miss Gudrun
1954, OMSS—568 Minami Hon-
go-cho, Numazu Shi, Shizuoka
Ken

静岡県沼津市南本郷町 568

クレマンソン

Klemesrud, Rev. & Mrs,
Stanley 1953, ELG—365 Nagori-
cho, Hamamatsu Shi, Shizuoka
Ken

静岡県浜松市名残町 1 丁目 365

クレマスルド

Knabe, Miss Elizabeth 1951,
ABFMS — 124 Iogi 3-chome.
Suginami Ku Tokyo (39-5522)
東京都杉並区井荻 3 丁目 124

クナーベ

Knight, Mr. & Mrs. Brantley
TEAM—1010 Karuizawa-machi
Nagano Ken

長野県軽井沢町 1010

ナイト

Knoch, Rev. & Mrs. Dennis
1952. ULCA—2 Shimo Itakura-
cho, Koyama Kamikyo Ku,
Kyoto (4-274)

京都市上京区小山下板倉町 2

コック

Knox, Miss Martha 1950, SB—
Meiji-machi, Tobata Shi
(8-3245)

戸畑市明治町 2 丁目 ノックス

Knutsen, Mr. & Mrs. Edvin
1954 NEOM—28 Kamiwatashi
Onahama, Iwaki Shi, Fuku-
shima Ken

福島県磐城市小名浜神渡 28

クヌトセン

Knutson, Rev. & Mrs. Alton
1951, KLC—56 Higashi Takasu
dori, Kariya Shi, Aichi Ken
(1486)

愛知県刈谷市高須道 56

クヌトソン

Knutsson, Miss Irene Nanch
SHM — 35 Toyoura, Kuroiso-
machi, Tochigi Ken

栃木県黒磯町豊浦 35 クヌテソン

Koepke, Rev. & Mrs. Frank
1955, MSL—44 Ryoke, Urawa
Shi, Saitama Ken

埼玉県浦和市領家町 44

ケップキイ

Koikkalainen, Mr. & Mrs. P.
— 91 Higashi Tenno-cho, Oka-
zaki, Sakyo Ku, Kyoto

京都市左京区岡崎東天王町 91

コイッカライネン

コーラ

神戸市東灘区本庄町青木字中浜
466 の 469 コルベンセン

福島県磐城市小名浜神渡28
コングステイン

東京都品川区上大崎 1 丁目 761
コーバー

大阪市東住吉区山阪町 4 丁目 60
クラウド

クラウドス

新潟県新潟市松波町3丁目49
クレイリング

神奈川県茅ヶ崎市小和田1822
クリステハノソン

岡山市網浜 クリスマンソン

福島県大沼郡会津高田町
クレーラー

東京都渋谷区緑ヶ丘22 青山学院
クルンメル

Kuba, Rev. & Mrs. David A.
1952, WGM—20 Nakamaru-cho
Itabashi Ku, Tokyo
東京都板橋区中丸町 20 クバ

Kubo, Miss Rowena 1954, FEGC
— 1938 Kami-cho, Oyama Shi,
Tochigi Ken

栃木県小山市上町 1938 久保

Kuecklich, Miss Gertrud E.
1922, IBC — Raiha-mura, Kazo
Shi, Saitama Ken (Kazo 341)
埼玉県加須市礼羽村

キュクリッヒ

Kuehl, Mr. & Mrs. Delbert
1951, TEAM — 1 Kitazawa
2-chome, Setagaya Ku, Tokyo
(42-1059)

東京都世田谷区北沢 2 丁目 1

キール

Kung, Rev. & Mrs. Tien Min
1953, CMB — 29 Daido-cho,
Shugakuin, Sakyo Ku, Kyoto
京都市左京区修学院大道町 29

カング

Kunz, Mr. & Mrs. Arthur 1952,
LM—c/o Liebenzeller Mission
1933 Nakanoshima, Kawasaki
Shi, Kanagawa Ken

神奈川県川崎市巾島 1933 カンズ

Kunzman, Miss Delores WMC
— 81 Nakanokoji, Matsubara-
machi, Saga Shi, Saga Ken
佐賀県佐賀市松原町仲の小路 81

クンズマン

Kusunoki, Miss Yasuko 1955,
IBC — Seiwa Tanki Daigaku
Okadayama, Nishinomiya Shi
(5-0724)

西宮市岡田山 聖和短期大学

楠木

Kvarme, Miss Asta M. 1951,
NEOM — 2 Nantobara, Hara-
machi Shi, Fukushima Ken

福島県原町市南東原 2 バルム

Kyte, Miss Ethel 1956, IBC—
4 of 12 Shiba Koen, Minato
Ku, Tokyo (43-2188)

東京都港区芝公園 4 の 12 サイト

L

Laitinen, Miss Martts 1952,
LEAF—Furlough

Lamb, Miss June 1955, PS—10
Nishi Ashiya, Ashiya Shi, Hyo-
go Ken (3750)

兵庫県芦屋市西芦屋 10 ラム

Lammers, Rev. & Mrs. Richard
1958, IBC — 120 Hokko-cho,
Kitami Shi, Hokkaido
北海道北見市北光町 120

ラマーズ

Lancaster, Miss Cecile 1920,
SB—Seinan Jo Gakuin Itozu,
Kokura Shi, Fukuoka Ken
(5-7634)

福岡県小倉市到津 西南女学院

ランカスター

Lancaster, Rev. & Mrs. Lewis
H., Jr. 1952, PS—14 Tokushima
Honcho 3-chome, Tokushima
Shi

徳島市徳島本町 3 丁目 14

ランカスター

Lancaster, Rev. & Mrs. William
1953, JBMM—27 Sakurayama-
machī Nakano Ku, Tokyo
(36-0533)

東京都中野区桜山町 27

ランカスター

Landis, Miss Janell Jean 1953,
IBC — 41 Uwa-cho, Komega-
fukuro, Sendai Shi (3-3257)

仙台市米ヶ袋上町 ランディス

Lane, Miss Dottie 1951, SB—
Seinan Jo Gakuin Itozu, Ko-
kura Shi, Fukuoka Ken
(5-7634)

福岡県小倉到津 西南女学院

レーン

Lang, Rev. & Mrs. Ernst 1928,
1930 IBC—Kanagawa P. O. Box
30 Yokohama (49-9726)

横浜市神奈川郵便局私書函 30

ラング

Langager, Rev. & Mrs. David
1952, LBA—c/o Mission Head-
quarters 8 Narayama Kami-
cho, Motoshin-machi, Akita Shi
秋田市元新町樽山上町 8

ランガガー

Langland, Miss Violet IBC—
5090 Moto Joya-machi, Kofu
Shi, Yamanashi Ken (5451)

山梨県甲府市元城屋町 5090

ラングランド

Lant, Miss Mary Jo 1949, TEAM
—350 Honmoku-cho 2-chome,
Naku Ku, Yokohama (2-7986)

横浜市中区本牧町 2 丁目 350

ラント

Lara, Mr. & Mrs. Tony ASC—
c/o Christ's Children Home
Nagase, Saeki Shi, Oita Ken
大分県佐伯市長瀬 キリスト子供
の家 ララ

Larlee, Mr. & Mrs. Charles 1950,
TEAM—Furlough

Larm, Miss Leona BGCA—22
Kami Ikeda-cho, Kitashirakawa,
Sakyo Ku, Kyoto

京都市左京区北白河池田町上 22

ラーム

Larson, Rev. & Mrs. Morris C.
1952, LB—20 Narayama Shimo-
cho 1-chome, Minami Shin-
machi, Akita Shi, Akita Ken
秋田県秋田市南新町樽山下町 1 丁
目 20 ラーセン

Larson, Mr. & Mrs. David 1954,
IBC—Kobe Jo Gakuin Okada-
yama, Nishinomiya Shi
(5-0956)

西宮市岡田山 神戸女学院

ラーセン

Larson, Mr. & Mrs. Howard
IND—263 Nishitomi-cho, Fuji-
sawa Shi, Kanagawa Ken
神奈川県藤沢市西宮町 263

ラーソン

Larson, Miss Ruth IND—Kame-
gawa, Oita Ken
大分県亀川 ラーソン

Larson, Miss Karin SFM—2189
Shinohara-machi, Kohoku Ku,
Yokohama (4-9881)

横浜市港北区篠原町 2189

ラーソン

Latta, Miss Jean 1950, PAC—
13 Aza Tsurumidan Koriyama
Shi, Fukushima Ken

福島県郡山市字鶴見壇 13

ラッタ

Laug, Mr. & Mrs. George 1949,
TEAM—Furlough

Lautz, Mr. & Mrs. William 1951,
IND — 165 Imaizumi-cho, To-
yama Shi, Toyama Ken

富山県富山市今泉町 165 ラウツ

Lautzenheiser, Miss Wanda
1955, FEGC—Furlough

Lawson, Miss Dorothy M. 1949,
IBC—4-12 Shiba Koen Minato
Ku, Tokyo (43-2188)

東京都港区芝公園 4 丁目 12

ローソン

Lea, Miss Leonora E. 1927, SPG
—21 Yamamoto-dori 2-chome,
Ikuta Ku, Kobe (2-8028)

神戸市生田区山本通り 2 丁目 21

リー

Lee, Miss Cleo 1952, IND—c/o
Wada 141 Kitazawa 2-chome,
Setagaya Ku, Tokyo

東京都世田谷区北沢 2 丁目 141

和田方

リー

Lee, Mr. & Mrs. Ivan S. ABWE
32 Shinohara Kita-machi 2-cho-
me, Nada Ku, Kobe

神戸市灘区篠原北町 2 丁目 32

リー

Lee, Rev. & Mrs. Keith LCMS
—2 Irifune-cho 9-chome, Otaru
Shi, Hokkaido

北海道小樽市入船町 9 丁目 2

リー

Lehman, Mr. & Mrs. Gene S.
1954, PEC—c/o Rikkyo Daigaku
Ikebukuro 3-chome, Toshima
Ku, Tokyo (97-3121)

東京都豊島区池袋 3 丁目 立教大
学構内

レマーン

Leith, Miss Isobel 1933, IBC—
Iai Joshi Yochien 53 Moto-
machi, Hakodate Shi, Hokkaido
(1119)

北海道函館市元町 53 遺愛女子幼
稚園

リース

Leiy, Miss Jennie 1950, NTM
Sakae-machi, Anamizu-machi,
Ishikawa Ken

石川県穴水町栄町

レイン

Lemmon, Miss Vivian CC—80
Shimoyashiki, Tanabe Shi,
Wakayama Ken

和歌山県田辺市下屋敷 80 レモン

Leonard, Rev. & Mrs. Clifford
1954, NTM—18 Kawai-machi,
Wajima Shi, Ishikawa Ken

石川県輪島市河井町 18

レオナード

L'Heureux, Rev. & Mrs. Louis H. 1952, ULCA—1306 Katano Honmachi 4-chome, Kokura Shi (5-6925)

小倉市三萩野本町 4 丁目 1306

ラルー

Lewis, Mr. Richard T. 1957, IGFC—14 Mita Dai-machi 1-chome, Minato Ku, Tokyo (45-0804)

東京都港区三田台町 1 丁目 14

ルイス

Lichty, Miss Maria 1955, M—c/o Kaneko 2084 Setagaya 3-chome, Setagaya Ku, Tokyo (42-4095)

東京都世田谷区世田谷 3 丁目 2084

リクティ

Likins, Mr. & Mrs. Claude 1955, CC—141 Tsurumaki-cho 1-chome, Setagaya Ku, Tokyo

東京都世田谷区鶴巻町 1 丁目 141

ライキンズ

Lilly, Loren D. TN—Christian Servicemen's Center 34 Wakamatsu-cho 2-chome, Yokosuka Shi (2519)

横須賀市若松町 2 丁目 34 リリー

Limbert, Miss Mary SBC—Seinan Jo Gakuin, Itozu, Kokura Shi (5-7634)

小倉市到津 西南女学院

リンバート

Lind, Mr. & Mrs. Ingemar 1952, SFM—Furlough

Lind, Miss Jenny 1951, IBC—11 Konno-cho, Shibuya Ku, Tokyo (40-0507)

東京都渋谷区金王町 11 リンド

Lindberg, Rev. & Mrs. David L. 1955, ALM—447-2 Kami Ichi, Kami Shimo-cho, Fukuyama Shi, Hiroshima Ken

広島県福山市上下町上一 447 の 2

リンドバーク

Lindberg, Rev. & Mrs. Sten F. 1951, BGCA—Shirahama-cho, Wakayama Ken

和歌山県白浜町 リンドバーク

Linde, Mr. & Mrs. Richard 1951, IBC—116 Aoyama Minami-cho 6-chome, Minato Ku, Tokyo (408-1908)

東京都港区青山南町 6 丁目 116

リンド

Linden, Rev. & Mrs. Arne 1950, SAMJ—Furlough

Lindsay, Miss Mabel 1954, TEAM—c/o Mrs. Hiota 863 Shimotakaido 4-chome, Suginami Ku, Tokyo

東京都杉並区上高井戸 4 丁目 863 広田方

リンゼイ

Lindstrom, Miss Shirley 1951, EMC—1822 Kowada, Chigasaki Shi, Kanagawa Ken

神奈川県茅ヶ崎市小和田 1822

リンドストローム

- Lingle, Mr. & Mrs. Wilbur** 1954,
TEAM—82 Asaoka-cho 3-cho-
me, Chikusa Ku, Nagoya
名古屋市千種区朝岡町 3 丁目 82
リングル
- Lipponen, Miss Sanna** 1948,
LEAF — Yawata, Matsuo Ku,
Iida Shi, Nagano Ken
長野県飯田市松尾区八幡
リップネン
- Little, Mr. & Mrs. John** CLC—
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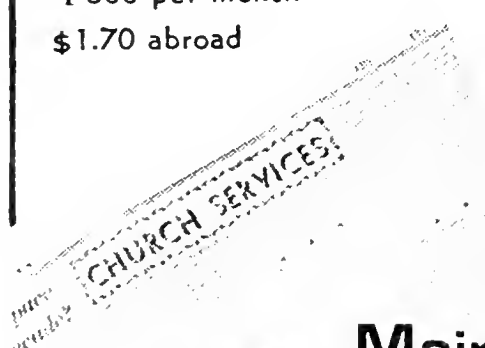
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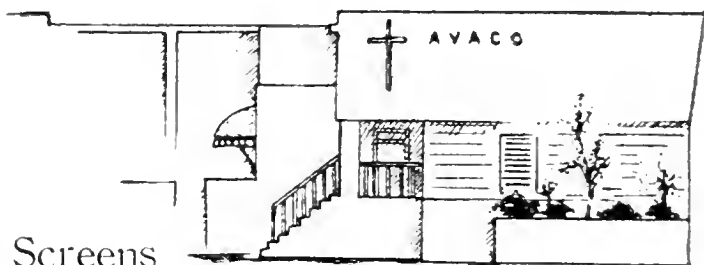
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Lucas, Mr. Charles Erwin 1958,
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Nishinomiya Shi, Hyogo Ken

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1958, IBC — 37 Yamate-cho,
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McKey, Mr. & Mrs. Bartlett P.
1954, CN — 229 Oyama-cho,
Tamagawa Setagaya Ku, Tokyo
(70-4070)

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McKay, Miss Doris 1951, CJPM
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(5742)

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P. 1920 IBC—ICU. 1500 Osawa,
Mitaka Shi, Tokyo (022-3791)
東京都三鷹市大沢 1500

マッケジー

McKim, Miss Nellie 1947, PEC
— Motoshiro-cho, Shimodate
Shi, Ibaragi Ken

茨城県下館市本城町 マッキン

McLachlan, Miss May 1924, IBC
—Furlough

McLain, Miss Marie 1955, IBC
—Kwassui Junior College, 16
Higashi Yamate-dori, Nagasaki
Shi, Nagasaki Ken (1416)

長崎市東山手通り 16 マクレナー

McLauchlin, Dr. & Mrs. Wilfred
C. 1949, PS — 112 Yamamoto-
dori, Ikuta Ku, Kobe (2-1887)
神戸市生田区山本通 4 丁目 112

マクラリン

McLean, Rev. & Mrs. Donnel
1953, JEM—Furlough

McLeroy, Mr. & Mrs. Robin
1953, FEGC—Furlough

McMahan, Rev. & Mrs. Carl
1955, FEGC—1027 Shimo Tano,
Minano-machi, Chichibu-gun,
Saitama Ken

埼玉県秩父郡皆野町下田野 1027

マクマハン

McMillan, Miss Mary 1939, IBC
720 Ushita-machi, Hiroshima
Shi

広島市牛田町 720 マクミラン

McMillan, Rev. & Mrs. Virgil
O. 1952, SBC — 9 Daitokuen,
Nagasaki Shi

長崎市大徳園 マクミラン

McMullen, Rev. & Mrs. John
1952, 1958, IBC—12 Aoba-cho,
Shibuya Ku, Tokyo (40-2006)

東京都渋谷区青葉町 12

マクミラン

McNaughton, Mr. & Mrs. R. E.
1928, HFD—7 Hon-cho 10-cho-
me, Hakodate, Hokkaido
北海道函館市本町 10 丁目 7

マクナウトン

McNeill, Miss Elizabeth PS —
1 Yamada-cho 3-chome, Nada
Ku, Kobe (8-2760)

神戸市灘区山田町 3 丁目 1

マクニール

McPhail, Mr. & Mrs. John L.
1950, NTM—Furlough

McQuilkin, Mr. & Mrs. J.
Robertson TEAM—1093 Aza
Kiso, Komatsu-machi, Tsuchi-
ura Shi, Ibaragi Ken

茨城県土浦市小松町木曾 1093

マキルキン

McSherry, Mr. & Mrs Harold
J. 1949, CEC—Furlough

McVety, Mr. & Mrs. Kenneth
1949, TEAM—346 Eifuku-cho,
Suginami Ku, Tokyo (32-1513)

東京都杉並区永福町 346

マクベティ

McWilliams, Rev. & Mrs. Robert
W. 1951, IBC — Kuga-machi,
Kuga-gun, Yamaguchi Ken

山口県久我郡久我町

マクウィリアムス

Medling, Rev. & Mrs. W. R.
1946, SBC—Furlough

Meek, Miss Martha 1955, IBC—
Tsuyazaki-machi, Munakata-
gun, Fukuoka Ken (33)

福岡県宗像郡津屋崎町

ミーク

Meeko, Mr. & Mrs. Joseph 1947,
CBFMS—14 Midori-cho 2-cho-
me, Yamagata Shi, Yamagata
Ken (5076)

山形県山形市緑町 2 丁目 19

ミーコ

Melaasn, Mr. & Mrs. Erling
1950, NMA—Ohara-machi, Chi-
ba Ken

千葉県大原町

ミラエン

Mende, Sister Dora 1953, JCGM
—968 Mikatabara, Hamamatsu
Shi, Shizuoka Ken

静岡県浜松市三方原 968 メンデ

Mercer, Rev. & Mrs. Dewey
1955, SBC—252 Miyawaki-cho,
Takamatsu Shi (5926)

高松市宮脇町 252

マーサー

Merritt, Rev. Richard A. 1947,
PEC — 131 Taishido Setagaya
Ku, Tokyo (42-7869)

東京都世田谷区太子堂 131

メリット

Messenger, Mrs. Blanche 1955,
TEAM — 30 Ochiai, Higashi
Kurume, Kitatama-gun, Tokoy
(Kurume 22)

東京都北多摩郡東久留米村落合

30

メッセンジャー

Metcalf, Rev. & Mrs. Melbourne
1949, EMCA—382 Sakawa, Oda-
wara Shi, Kanagawa Ken

神奈川県小田原市酒白 382

メトカーフ

Metcalf, Mr. & Mrs. S. A. 1952,
OMF—75 Kawabata-cho, Goshogawara Shi, Aomori Ken
青森県五所川原市川端町 75
メトカーフ

Meyer, Rev. & Mrs. Alexander
1451, ULCA — 370 Shin-machi
2-chome, Setagaya Ku, Tokyo
(42-7659)
東京都世田谷区新町 2 丁目 370
マイヤー

Meyer, Mr. & Mrs. Hans 1954,
LM — Ura-machi, Makabemachi, Makabe-gun, Ibaragi Ken
茨城県真壁郡真壁町浦町
マイヤー

Meyer, Miss Hildegard 1950,
NTM—Sakae-machi, Anamizumachi, Ishikawa Ken
石川県穴水町栄町
マイヤー

Meyer, Mr. & Mrs. John F.
HIBA—52 Kyoshin-cho 2-chome, Minami Ku, Yokohama Shi (3-3542)
横浜市南区共進町 2 丁目 52
マイヤー

Meyer, Rev. & Mrs. Richard
1949, CMS — Sapporo Youth Center 2 Nishi 6-chome, Minami Odori Sapporo, Hokkaido (3-4462)
北海道札幌市南大通り西 6 丁目 2
マイヤー

Meyer, Rev. & Mrs. Robert Kenneth 1957, IBC—Nishiiru, Imadegawa Agar, Karasumaru-dori, Kamikyo Ku, Kyoto (Nishijin 147)
京都市上京区烏丸山通り今出川上ル西入ル
メーヤー

Meynardie, Rev. & Mrs. Robert E. 1951, ULCA—29 Mitsusawa Shimo-cho, Kanagawa Ku, Yokohama (4-7252)
横浜市神奈川区三ツ沢下町 29
メナルディ

Miero, Miss Martta 1948, LEAF—5073 Kamihama, Okaya Shi, Nagano Ken (2726)
長野県岡谷市上浜 5073
ミエロ

Millard, Rev. & Mrs. F. R. SDA
—164-2 Onden 3-chome, Shibuya Ku, Tokyo (40-1171)
東京都渋谷区穂田 3 丁目 164-2
ミラド

Millen, Mr. Herbet IND—Furlough

Miller, Mr. & Mrs Abram 1952, TEAM — 1196 Karuizawamachi, Nagano Ken
長野県軽井沢町 1196
ミラー

Miller, Mr. & Mrs. Conrad 1951, FEGC — 864 Katayama, Nirasaki-cho, Nirasaki Shi, Yamanashi Ken
山梨県韭崎市韭崎町片山 864
ミラー

- Miller, Miss Erma L.** 1926, MM
—Hombaba-dori, Funa-machi,
Ogaki Shi, Gifu Ken (3007)
岐阜県大垣市船町本馬場通り
ミラー
- Miller, Miss Florence** 1951, NAB
—18, Koyama Hananogi-cho,
Kita Ku, Kyoto (44-6709)
京都市北区小山花の木町 18
ミラー
- Miller, Miss Floryne** SBC—Sei-
nan Jo Gakuin Itozu, Kokura
Shi (5-7634)
小倉市到津 西南女学院 ミラー
- Miller, Miss Jessie M.** 1943,
CEC—2-24 Sugiyama-cho, Gifu
Shi
岐阜県杉山町 24 の 2 ミラー
- Miller, Mr. & Mrs. Keith** 1952,
TEAM—Furlough
- Miller, Miss Marjorie M.** 1951,
ULCA—124 Iogi 3-chome, Sugi-
nami Ku, Tokyo (Tokyo Joshi
Dai) (39-5522)
東京都杉並区井荻 3 丁目 124
東京女子大学内 ミラー
- Miller, Miss M.E.** 1954, OMF—
Yayoi, Mikasa Shi, Hokkaido
北海道三笠市弥生 ミラー
- Millikan, Mrs. Eva B.** 1911, FM
—1714 Koganei-machi, Kita-
tama-gun, Tokyo
東京都北多摩郡小金井町 1714
ミリカン
- Mills, Rev. Edmund** YFC—4-160
Nagamine Yama, Nada Ku,
Kobe (8-3149)
神戸市灘区長峰山 4 の 160
ミリス
- Milner, Miss M.** 1953, OMF—
Furlough
- Mincey, Mr. & Mrs. E. William**
1952, AG—906 Tateno-machi,
Nerima Ku, Tokyo (99-8797)
東京都練馬区立野町 906
ミンレー
- Mings, Mr. & Mrs. Ray.** 1950,
CC—1152 Nakaburi 3-chome,
Hirakata Shi, Osaka
大阪府枚方市中振 3 丁目 1152
ミングス
- Mitchell, Mr. Alan** OMF—Kita
12 Jo, Nishi 6-chome, Sapporo,
Hokkaido
北海道札幌市北 12 条西 6 丁目
ミッチェル
- Mitchell, Miss Ann Marie** 1950,
ELC—432 Furusho, Shizuoka
Shi, Shizuoka Ken (2-5566)
静岡県静岡市古庄 432
ミッチェル
- Mitchell, Mr. & Mrs. Guy S.**
1953 PS — 1478 Shironomae,
Mikage-cho, Higashi Nada Ku,
Kobe (8-2986)
神戸市東灘区御影町城ノ前 1478
ミッチェル

Mitchell, Rev. Irvine G. 1949,
PS—27 Matsunochaya, Naruo-
cho, Nishinomiya Shi
西宮市鳴尾町松の茶屋 27

ミッチェル

Mitchell, Mr. & Mrs. Thomas
1949, TEAM — 30 Ochiai,
Higashi Kurume, Kitatama-gun,
Tokyo (Kurume 22)

東京都北多摩郡東久留米村落合
30

ミッチェル

Mjos, Miss Martha Elisabeth
FCM — Katsuyama Shi, Fukui
Ken

福井県勝山市

メヨース

Moe, Rev. & Mrs. Arthur 1952,
FEGC — 111 Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)

横浜市神奈川区白楽 111

モウ

Montei, Mr. & Mrs. Douglas
1955, FEGC — 338 Kashiwagi-
cho 3-chome, Shinjuku Ku,
Tokyo

東京都新宿区柏木町 3 丁目 388

モンティ

Montgomery, Mr. & Mrs.
George E. PBS—Furlough

Moon, Miss Inez 1952, ASC—
920 Gyoji, Higashi-machi, Yuki-
hashi Shi, Fukuoka Ken

福岡県行橋市東町行事 920

ムーン

Mooney, Dr. & Mrs. Robert N.
PS—41 Kumachi-cho 1-chome,
Fukiai Ku, Kobe (2-2591)

神戸市葺合区熊内町 1 丁目 41

ムーニイ

Moore, Rev. & Mrs. B. C. 1924,
IBC—107 Ohori-machi, Fuku-
oka Shi (2-0017)

福岡市大濠町 107

モーア

Moore, Rev. & Mrs. Frederick
G. NBA—18 Koyama Hananogi-
cho, Kita Ku, Kyoto (44-6709)

京都市北区小山花の木町 18

モーア

Moore, Miss Helen G. 1931, IBC
—Furlough

Moore, Rev. & Mrs. Lardner C.
1954, PS—Yodogawa Christian
Hospital 556 Kunitsugu-cho,
Higashi Yodogawa Ku, Osaka
(37-7253)

大阪市東淀川区国次町 556

モーア

Moore, Rev. & Mrs. Lardner W
1924, PS—65 Saiwai-cho, Taka-
matsu Shi, Kagawa Ken (3791)

香川県高松市幸町 65

モーア

Moorhead, Rev. & Mrs. Marion
F. 1946, SB—Seinan Jo Gakuin
Itozu, Kokura Shi (5-2744)

小倉市到津 西南女学院

モアヘッド

Morano, Miss Sue BMM — 25
Higashi Koji, Shiroishi Shi,
Miyagi Ken (2297)

宮城県白石市東小路 25

モラノ

Morehouse, Miss Mildred 1955,
FEGC—1015 Yakyu-ura,
Higashi Matsuyama Shi, Sai-
tama Ken

埼玉県東松山市箭弓裏 1015

モアハウス

Moreton, Dr. Hugh 1951, IUGM
—748 Sakai, Musashino Shi,
Tokyo (022-2224)

東京都武蔵野市境 748 モートン

Morgan, Rev. & Mrs. Jaymes
P. 1953, ABWE—c/o Mission
Headquarters 2227 Shimo Ara-
ta-cho, Kagoshima Shi, Kago-
shima Ken

鹿児島県鹿児島市下荒田町 2227
モルガン

Morgan, Miss Mary Neal 1950,
SBC — Nishi 6 Harima-cho
2-chome, Abeno Ku, Osaka
(67-6584)

大阪市阿倍野区播磨町 2 丁目西 6
モーガン

Morrill, Mr. & Mrs. Douglas
1949, IBC—Candian Academy
16-4 Nagamineyama, Oishi,
Nada Ku, Kobe

神戸市灘区大石長峯山 4 の 16
カナディアン・アカデー内

モリル

Morris, Mr. & Mrs. D. 1952,
OMF—Kita 22-jo Nishi 6-chome,
Sapporo Shi, Hokkaido

北海道札幌市西 6 丁目北 22

モーリス

Morris, Mr. & Mrs. A. J. 1952,
1951, CJPM—Furlough

Morris, Miss Betty 1952, CBFMS
—Furlough

Morris, Miss G. OMF-CIM—54
Matsubara-cho, Aomori Shi

青森市松原町 54 モーリス

Morris, Miss M. Geneva 1955,
IBC — 9 Nakakawarage-cho,
Hirosaki Shi, Aomori Ken
(2213)

青森県弘前市中瓦ケ町 9

モーリス

Morris, Miss Kathleen 1949,
ACF—438, Sakae-machi, Aizu
Wakamatsu Shi, Fukushima
Ken

福島県会津若松市栄町 438

モーリス

Morris, Miss Jean F., 1958, IBC
(J3) — Room 802 Bible House
2 Ginza 4-chome, Chuo Ku,
Tokyo (56-6966)

東京都中央区銀座 4 の 2 聖書館
802 号室

モリス

Morriss, Rev. & Mrs. W. D.
PCUS—41 Kumochi-cho 1-cho-
me, Fukiai Ku, Kobe (2-2591)

神戸市葺合区熊内町 1 丁目 41

モーリス

Moss, Rev. & Mrs. John 1948,
IBC—814 Suido-cho 2-chome,
Niigata Shi, Niigata Ken

(3-2584)

新潟県新潟市水道町 2 丁目 814

モス

Motoyama, Miss Julia H. 1947,
FKK — 80 Shimo Midori-cho,
Shichiku, Kita Ku, Kyoto
(45-2384)

京都市北区紫竹下緑町 80

モトヤマ

Moy, Miss Agnes 1951, FCM—
Furlough

Mowrer, Mr. & Mrs. Max 1953,
ChC—Omika, Kuji-machi, Hi-
tachi Shi, Ibaragi Ken
(Kujiwara 2251)
茨城県日立市久慈町大甕

モーラー

Mueller, Mr. & Mrs. Robert
1951, TEAM—870 Matsubara-
cho 3-chome, Setagaya Ku,
Tokyo

東京都世谷区松原町 3 丁目 870

ミュラー

Muir, Rev. & Mrs. Francis 1953,
IBC—Furlough

Mullan, Mr. & Mrs. Leonard
IND — 1141 Kanai 19-chome,
Yanokashira, Shibukawa Shi
渋川市ヤノカシラカナイ 19 丁目
1141

ムラン

Mundinger, Miss Dora 1953,
JCGM — 1053 Daita 2-chome,
Setagaya Ku, Tokyo

東京都世田谷区代田 2 丁目 1053

ムンディンガー

Murata, Rev. & Mrs. Herbert
1949, 1953, FEGC — 73 Dai-
machi 2-chome, Hachioji Shi,
Tokyo

東京都八王子市台町 2 丁目 76

ムラタ

Myers, Miss Evelyn TEAM—
1 Kitazawa-cho 2-chome, Seta-
gaya Ku, Tokyo

東京都世田谷区北沢 2 丁目 2

マイヤーズ

Mutch, Rev. & Mrs. R. Bruce
1955, MSCC—14 Yamawaki-cho
3-chome, Showa Ku, Nagoya
(73-4291)

名古屋市昭和区山脇町 3 丁目 14

マッチ

N

Nader, Miss Esther 1951, TEAM
—1209 Karuizawa-machi, Naga-
no Nen

長野県軽井沢町 1209

ネーダー

Nealis, Mr. Grant 1955, OMS—
38 Nishisaka-cho 2-chome,
Chikusa Ku, Nagoya

名古屋市千種区西坂町 2 丁目 38

ニーリス

Neilsen, Mr. & Mrs. Paul CC—
Box 97 Sendai Shi, Miyagi Ken
宮城県仙台市仙台 中央郵便局私
書函 97

ニールセン

Nelson, Miss Ada L. 1952,
ABFMS—2 Misaki-cho 1-chome
Chiyoda Ku, Tokyo (29-3115)

東京都千代田区神田三崎町 1 丁

目 2

ネルソン

Nelson, Mr. & Mrs. Alfred
1953, SFM—Furlough

Nelson, Dr. & Mrs. Andrew N.
1918, SDA — 303-39 Harajuku
3-chome, Shibuya Ku, Tokyo
(40-6743)

東京都渋谷区原宿 3 丁目 303 の

39

ネルソン

Nelson, Miss Anna 1954, TEAM
—992 Shimotakaido 4-chome,
Suginami Ku, Tokyo
東京都杉並区下高井戸4丁目992
ネルソン

Nelson, Miss Grace 1954, ELC
— 37/ Sumiyoshi-cho, Kami
Kanuki, Numazu Shi, Shizu-
oka Ken (4787 Otsu)
静岡県沼津市上香貫吉住町377
ネルソン

Nelson, Miss Grace EMC—1068
Matsubara-machi 3-chome,
Setagaya Ku, Tokyo (32-1411)
東京都世田谷区松原町3丁目
1068
ネルソン

Nelson, Rev. & Mrs. Loyce N.
1950, SBC — 308 Zakoba-cho
16-chome, Hiroshima Shi, Hiro-
shima Ken (4-0037)
広島県広島市雑魚場町16丁目308
ネルソン

Nelson, Miss Nancy WC —
Furlough

Nelson, Rev. & Mrs. P. W. 1950,
SDA—171 Amanuma 1-chome,
Suginami Ku, Tokyo (39-5161)
東京都杉並区天沼3丁目171
ネルソン

Nelson, Dr. & Mrs. R. A. 1955,
SDA—171 Amanuma, 1-chome
Suginami Ku, Tokyo
(39-5161)
東京都杉並区天沼1丁目171
ネルソン

Nelson, Rev. & Mrs. Richard
1952, ELC—Furlough

Nelson, Miss Ruth Elizabeth
1956, (J3) IBC — 523 Minami
Yakuin, Fukuoka Shi (4-4976)
福岡市南薬院523
ネルソン

Netland, Mr. & Mrs. Anton
1952, TEAM—Furlough

Neufeld, Miss Bertha 1951,
FEGC—1183 Zushi, Zushi Shi,
Kanagawa Ken (768)
神奈川県逗子市逗子1183
ニューフェルド

Neumann, Rev. & Mrs. Norman
1954, ELC — 1984 Otsu-dori,
Shimada Shi, Shizuoka Ken
静岡県島田市大津通1984
ヌーマン

Neve, Rev. & Mrs. Lloyd R.
ULCA — 117 Sasayama-machi,
Kurume Shi (4972)
久留米市笹山町2丁目118
ネービー

Nichols, Mr. & Mrs. Robert P.
CC — P. O. Box 1 Yoyogi Post
Office, Tokyo
東京都代々木局区内私書函1号
ニコルズ

Nicholson, Rev. John 1949,
ABFMS — 2 Shimouma-cho
2-chome, Setagaya Ku, Tokyo
東京都世田谷区下馬町2丁目2
ニコルソン

Nicholson, Rev. & Mrs. H. V.
1915, IND—1647 Sakura-machi
Mito Shi, Ibaragi Ken
茨城県水戸市桜町 1647

ニコルソン

Nicholson, Rev. & Mrs. Roy S., Jr. WM — Nada P. O. Box 22, Kobe

神戸市灘局区内私書函 22 号

ニコルソン

Nielsen, Mr. & Mrs. Paul 1940, 1948, CC—Box 97, Sendai Shi, Miyagi Ken

宮城県仙台市私書函 97

ミエルセン

Niemi, Miss Tyyne 1926, LEAF —185 Denenchofu 4-chome, Ota Ku, Tokyo

東京都大田区田園調布 4 丁目 185

ニエミ

Nilsson, Miss Ella 1950, SEOM —1675 Omiya, Fujinomiya Shi, Shizuoka Ken

静岡県富士の宮市大宮 1675

ニルソン

Nimura, Miss Blanche 1952, ASC—1165 Goya-dori, Beppu Shi Oita Ken

大分県別府市郷谷通り 1165

ニムラ

Ninomiya, Miss Toshio IND — 446 Zoshigaya 2-chome, To-shima Ku, Tokyo

東京都豊島区雑司ヶ谷 2 丁目 446

二宮

Nipper, Rev. & Mrs. Leonard 1949, AG — 4301 Komagome 3-chome, Toshima Ku, Tokyo (82-1551)

東京都豊島区駒込 3 丁目 1551

ニッパー

Noell, Mr. & Mrs. Frank 1955, CBFMS—90 Koganehara, Aza Inaba, Furukawa Shi, Miyagi Ken

宮城県古川市字稲葉小金原 90

ノエル

Nordbo, Rev. & Mrs. Anund 1953, NMS — 1096 Katahara-machi, Takabatake Nara Shi, Nara Ken (5574)

奈良県奈良市高畑片原町 1096

ノルボ

Norden, Rev. & Mrs. Russell L. 1953, IBC—Furlough

Norbli-Nakazawa, Mrs. Edel FCM—22 Zenshoji-cho 1-chome, Suma Ku, Kobe

神戸市須磨区善正寺町 1 丁目 22

ノルブリ ナガザワ

Nordlie, Miss Edel 1954, FCM —Rajoomon P. O., Kyoto

京都市羅生門局区内

ノルリ

Nordstrand, Miss Edel 1954, NLM—Furlough

Nordstrom, Miss Elaine 1952, BGCA — 11 Toyotama Kita 2-chome, Nerima Ku, Tokyo (99-2447)

東京都練馬区豊玉北 2 丁目 11

ノードストローム

Nordtrodt, Rev. & Mrs. Thomas
LBA—Furlough

Nordtvedt, Rev. & Mrs. Thomas
1951, LBA—Hon-cho 1-chome,
Sakata Shi, Yamagata Ken
山形県酒田市本町1丁目
ノードヴェッド

Norman, Rev. & Mrs. Howard
1932, IBC—#7 Kwansei Gakuin
Nishinomiya Shi (5-0776)
西宮市 関西学院7号館
ノーマン

Northup, Rev. & Mrs. Robert
1956, IBC—540 Ueda, Takakura
Hino-machi, Minamitama-gun
Tokyo (Hino 303)
東京都南多摩郡日野町高倉上田
540 ノーサップ

Norton, Mr. & Mrs. James 1952,
TEAM—Furlough

Norton, Rev. & Mrs. Richard
B. 1951, IBC — 24 Shinohara
Kita-machi 3-chome, Nada Ku,
Kobe
神戸市灘区篠原北町3丁目24
ノートン

Notehelfer, Mr. & Mrs. J. Karl
1950, TEAM—Furlough

Nowlin, Miss Joy 1958, IBC(J3)
—c/o Miss Maxy Belle Oldridge
11 Konno-cho, Shibuya Ku,
Tokyo (408-1914)
東京都渋谷区金王町11
ノーリン

Nuding, Rev. & Mrs. Norman
H. 1951, ULCA—25 Koji-machi
Ichiban-cho, Chiyoda Ku,
Tokyo (33-8823)
東京都千代田区麹町一番町25
ヌーディング

O

Ockander, Mr. Carroll IND —
8-chome, Sanbongi, Towada
Shi, Aomori Ken
青森県十和田市三本木8丁目
オッカダー

Odden, Miss Guri NMA—Otaki-
machi, Isumi-gun, Chiba Ken
千葉県夷隅郡大多喜町 オッデン

Oehler, Mr. Harald 1952, TEAM
—Furlough

Oestreich, Rev. & Mrs. George
W. —426 Showa-cho 4-chome,
Hamadera, Sakai Shi, Osaka
(Hamadera 324)
大阪府堺市浜寺昭和町4丁目462
エストライク

Offner, Rev. & Mrs. Clark B.
1951, CCC

Oglesby, Mrs. Angela M. 1949,
PEC—20 Nozaki-dori 8-chome,
Fukiai Ku, Kobe (2-6513)
神戸市葺合区野崎通8丁目20
オグレスビー

Ogura, Miss Doris — Shime
Baptist Church 248 Tsukamoto
Shime-cho, Fukuoka Shi-gai
福岡市外塚本シメ町248 オグラ

Oldridge, Miss Mary Belle
1920, IBC — 11 Konno-cho,
Shibuya Ku, Tokyo (408-1914)
東京都渋谷区金王町 11

オルドリッジ

Olfert, Miss Marie 1950, FEGC
— 1183 Zushi, Zushi Shi,
Kanagawa Ken (978)
神奈川県逗子市逗子 1183

オルフェート

Oliver, Rev. & Mrs. Ed. L. 1950,
SBC — 98 Uearata-cho, Kago-
shima Shi, Kagoshima Ken
(4070)

鹿児島県鹿児島市上荒田町 98

オリヴァー

Olofsson, Miss Birgit 1958,
SFM — 241 Matsuyama, Fuji-
yoshida Shi, Yamanashi Ken
山梨県富士吉田市松山 241

ウーロフソン

Olofsson, Miss Eva 1950, SFM
— 241 Matsuyama, Fujiyoshida
Shi Yamanashi Ken

山梨県富士吉田市松山 241

ウーロフソン

Olsen, Rev. & Mrs. James 1954,
LBA—Ara-machi, Noshiro Shi,
Akita Ken (124)

秋田県能代市荒町

オルセン

Olson, Rev. & Mrs. George ALM
Oaza Sukezane, Saijo-machi,
Kamo-gun, Hiroshima Ken
広島県賀茂郡西条町大字助実

オルソン

Olson, Rev. & Mrs. Norman
1951, ELC — 2 Aza, Shokoji
Yama, Handa Shi, Aichi Ken
愛知県半田市正光寺山字 2

オルソン

Olstad, Mr. & Mrs. Raymond
TEAM — 1 Kitazawa-cho
2-chome, Setagaya Ku, Tokyo
東京都世田谷区北沢 2 丁目 1

オルスタッド

Oltman, Mr. & Mrs. Paul V.
1931, IBC — 9, Tsuna-machi
19-chome, Mita, Minato Ku,
Tokyo (45-0438)

東京都港区三田綱町 19 丁目 9

オルトマン

Orth, Rev. & Mrs. Donald B.
1952, 1957, IBC — Chuo Noson
Dendo Shingakko Tsurukawa
P. O., Machida Shi, Tokyo

東京都町田市鶴川局区内

中央農林伝道神学校

オース

Osborne, Rev. & Mrs. David
1955, AAM—534 Uenoshiba-cho
5-chome, Sakai Shi, Osaka
大阪府堺市上野芝町 5 丁目 534

オズボーン

Otis, Mrs. Clara 1957, IBC —
Aikei Gakuen, 1035 Motoki-cho,
1-chome, Adachi Ku, Tokyo
(88-2815)

東京都足立区元木町 1 丁目 1035

オティス

Ott, Miss Frances Lucille 1958,
IBC (J3) — Room 802 Bible
House, 2 Ginza 4-chome, Chuo
Ku, Tokyo (56-6966)

東京都中央区銀座4の2 聖書館
802号室 オット

Ott, Mr. Paul 1955, CJPM—102
O-machi, Utsunomiya Shi,
Tochigi Ken

栃木県宇都宮市大町102 オット

Overland, Rev. & Mrs. Norman
1952, JFM—45 Maruyama-dori
1-chome Abeno Ku, Osaka
(Tengajaya 66-4661)

大阪市阿倍野区丸山通1丁目45
オーバーランド

Overly, Rev. & Mrs. Norman
1958, ABFMS — 4 Miharudai,
Minami Ku, Yokohama
(3-6628)

横浜市南区三春台4 オヴァリー

Owen, Miss Evelyn SB—Seinan
Gakuin, Nishijin-machi, Fuku-
oka Shi (4-0065)

福岡市西新町 西南学院
オウエン

Owen, Mr. & Mrs. Richard—
9 Kamiuma-cho 2-chome,
Setagaya Ku, Tokyo

東京都世田谷区上馬町2丁目9
オウエン

Owings, Miss E. OMF — 26
Minami Hon-cho, Sunagawa
Shi, Hokkaido

北海道砂川市南本町26
オーウイングス

Oxley, Rev. & Mrs. Dale 1952,
PBM—38 Kajiya-machi, Hito-
yoshi Shi, Kumamoto Ken

熊本県人吉市鍛冶屋町38
アクスリー

P

Paine, Miss Mildred Anne IBC
—Aikei Gakuen 1035 Motoki-
cho 1-chome, Adachi Ku,
Tokyo (88-2815)

東京都足立区元木町1丁目1035
ペイン

Pallmeyer, Rev. & Mrs. Paul
1951, LCMS—Furlough

Palmer, Mr. & Mrs. Roy INC
—Furlough

Palmore, Rev. & Mrs. Peyton
L. III 1948, 1954, IBC — 43
Nakamura-cho 6-chome, Naka-
mura Ku, Nagoya
(c/o Yoshida 54-6026)

名古屋市中村区中村町6丁目43
パルモーア

Palmore, Rev. & Mrs. P. Lee
1922, 1920, IBC—1 Hanayama-
cho 1-chome, Nagata Ku, Kobe

神戸市長田区花山町1丁目1
パルモーア

Pape, Mr. & Mrs. William 1952,
OMF—Furlough

Parkee, Mr. L. R. CLC — 1505
Shinden-cho 2-chome, Ichikawa
Shi, Chiba Ken (073-4053)

千葉県市川市新田町2丁目1505
パーキィ

Parker, Rev. & Mrs. Calvin
1951, SB—5139 Togashi-machi,
Kanazawa Shi, Ishikawa Ken
(2-5402)

石川県金沢市富樫町 5139

パーカー

Parker, Rev. & Mrs. Joseph
1949, JEM—Furlough

Parker, Mr. & Mrs. Robert
TEAM—Furlough

Parr, Miss Dorothy A. 1927,
CJPM—779 Maeda Yago, Gyoda
Shi, Saitama Ken

埼玉県行田市前田屋号 779

パール

Parrott, Mr. & Mrs. George
1948, 1949, IBC — 116 Aoyama
Minami-cho 6-chome, Minato
Ku, Tokyo (408-1909)

東京都港区青山南町 6 丁目 116

パーロット

Parsons, Rev. & Mrs. Elmer
1949, JFM—Furlough

Parsons, Miss Maud 1951, IBC
—9 Nakakawarage-cho, Hiro-
saki Shi, Aomori Ken (2213)

青森県弘前市中瓦ヶ町 9

パーソンズ

Parsons, Rev. & Mrs. Norman
1948 (IBC)—80 Ushioe, Shin-
machi, Kochi Shi (2-5549)

高知市新町うしおえ 80

パーソンズ

Parsons, Rev. & Mrs. William
B., Jr. 1951, PEC—Shimotachi-
uri Agarui, Karasumaru,
Kamikyo Ku, Kyoto (44-2372)

京都市上京区烏丸通下立売上ル

パーソンズ

Patkau, Miss Esther 1951,
GCOMM—448 Hosono 3-chome,
Kobayashi Shi, Miyazaki Ken
(658)

宮崎県小林市細野 3 丁目 448

パトコー

Patschke, Rev. & Mrs. Arbie
1955, MSL — 4-chome, Asahi-
machi, Asahigawa Shi,
Hokkaido (4400)

北海道旭川市旭町 4 丁目

パチキー

Patterson, Mr. Jack NAV—
CPO 1067, Tokyo (33-8887)

東京都中央郵便局私書函 1067

パタソン

Patterson, Rev. & Mrs. James
1953, BGCA—13 Toyotama Kita
2-chome, Nerima Ku, Tokyo
(99-2448)

東京都練馬区豊玉北 2 丁目 13

パタソン

Patterson, Miss Patricia 1957,
IBC(J3)—69 Shoto-cho, Shibuya
Ku, Tokyo (46-1909)

東京都渋谷区松濤町 69

パタソン

Patterson, Rev. & Mrs. R. W.
JRB—380 Nakagawa, Takaoka
Shi, Toyama Ken

富山県高岡市中川 380

パタソン

Patton, Nr. & Mrs. Andrew
1948, CC—Furlough

Paul, Mrs. Eva 1951, JND—
Izumiso 18, Shinohara Naka-
machi 2-chome, Nada Ku, Kobe
神戸市灘区篠原仲町2丁目
和泉荘18 ポール

Paulson, Rev. & Mrs. T.M.
WMC—Furlough

Peachey, Mr. & Mrs. Paul Ph,
D. MCC — 26 Sekiguchi Dai-
machi, Bunkyo Ku, Tokyo
(94-8802)
東京都文京区関口台町26
ピーチィ

Pearson, Mr. & Mrs. Bruce
1954 — 75 Maruyama-dori
2-chome, Abeno Ku, Osaka
大阪市阿部野区丸山通り2丁目
75 ピアソン

Pease, Miss Harriet CBFMS —
c/o Mission Headquarters 116
Sakana-machi, Sendai
仙台市魚町116 ピーセ

Peavy, Miss Ann 1923, IBC—
Furlough

Pedersen, Rev. & Mrs. Eric
1956, ELC—222 Kamiikegawa-
cho, Hamamatsu Shi, Shizuoka
Ken
静岡県浜松市上池川町222
ペダーセン

Pederson, Miss Lois 1950, ELC
— c/o Mission Headquarters
21 Maruyama-cho, Bunkyo Ku,
Tokyo
東京都文京区丸山町21
ペダーセン

Pederson, Miss Ruth 1950, FCM
—Furlough

Pedigo, Mr. & Mrs. Jess HMS
—Nada P. O. Box 8 Kobe
神戸市灘郵便局私書函8
ペディゴ

Pedigo, Mr. Ray T. 1953, AG—
P. O. Box 8 Kure Shi
呉市私書函8 ペディゴ

Pelttari, Miss M.—Furlough

Pendergrass, Mr. & Mrs. H.
Forrest CC—Furlough

Penner, Mr. & Mrs. Jim
WMC—850 Tenjin-cho, Sasebo
Shi, Nagasaki Ken (6909)
長崎県佐世保市天神町850
ペンナー

Penny, Miss Florence WRBCMS
—467 Ai, Ibaragi Shi, Osaka
(3145)
大阪府茨木市467 ペニイ

Perry, Miss Anna Ruth PCUS
— Nankoryo, Kinjo College
Omori, Moriyama Shi, Aichi
Ken (Omori 53-otsu)
愛知県守山市大森 金城学院
南岡寮 ペリー

Perry, Mr. & Mrs. Charles E.
1951, PEC—c/o Rikkyo Daigaku
Ikebukuro 3-chome, Toshima
Ku, Tokyo (97-2952)
東京都豊島区池袋3丁目
立教大学構内 ペリー

Persson, Rev. & Mrs. Folke
1951, SEMJ — 43 Shimouma
3-chome, Setagaya Ku, Tokyo
東京都世田谷区下馬3丁目43
 ピアソン

Peters, Miss Dorothy 1953,
FEGC—Furlough

Petersen, Mr. & Mrs. Harry
1952, AG—1909 Shinohara-cho,
Kohoku Ku, Yokohama
横浜市港北区篠原町1909
 ピーターセン

Petersen, Mr. & Mrs. Lyle
1951, TEAM — 1 Kitazawa-cho
2-chome, Setagaya Ku, Tokyo
東京都世田谷区北沢町2丁目1
 ピーターセン

Petersen, Miss Tordis M. 1953,
IBC—Furlough

Peterson, Rev. & Mrs. Leonard
1955, EMC—990 Nakamegnro-
machi 3-chome, Meguro Ku,
Tokyo (712-8746)
東京都目黒区中目黒3丁目990
 ピーターソン

Peterson, Rev. & Mrs. Lyle W.
1954, PCUS—S7 Takajo-machi
Kochi Shi (2-2937)
高知市鷹匠町87 ピーターソン

Petersson, Miss Naomi 1956,
MCCS—18 Naka-machi 2-chome
Shinohara, Nada Ku, Kobe
神戸市灘区篠原中町2丁目18
 ピーターソン

Pettari, Maija—101 Kamihate-
cho, Kita Shirakawa, Sakyo Ku,
Kyoto
京都市左京区北白川上極町101
 ペッタリ

Pettersson, Miss Anna 1953,
OMSS—1009 Daisen-cho, Sakai
Shi, Osaka
大阪府堺市大仙町1009 ペタソン

Pfaff, Miss Anne M. 1937, FKK
—152 Bessho-cho, Kishiwada
Shi, Osaka (Kishiwada 1961)
大阪府岸和田市別所町152
 パーフ

Pfaff, Rev. & Mrs. J. Newland
JBMM—29 of 1 Kita Gorouchi-
cho Fukushima Shi, Fukushima
Ken
福島県福島市北老内町29の1
 パーフ

Pfeirer, Mr. & Mrs. Samuel
1955 SAJM—Ogi-machi, Sado-
gun, Niigata Ken
新潟県佐渡郡小木町 ファイファ

Pfost, Miss Lois JBMM — 128
Kasuga-cho, Fukushima Shi,
Fukushima Ken
福島県福島市春日町128 ポスト

Phibbs, Rev. & Mrs. Don 1952,
NTM—Furlough

Phillips, Brigadier Dorothy SA
—Furlough

Phillips, Mr. & Mrs. George
1951, TEAM—1190 Karuizawa
machi, Nagano Ken
長野県軽井沢 1190

Phillips, Rev. & Mrs. James M.
1958, IBC—Room 802 Bible
House 2 Ginza 4-chome, Chuo
Kn, Tokyo (56-6966)
東京都中央区銀座4の2 聖書館
802号室 フィリップ

Phipps, Rev. & Mrs. Ralph
1954, MSL—157 Totsuka-cho,
Totsuka Ku, Yokohama
(Totsuka 508)
横浜市戸塚区戸塚町 157
フィッポン

Pickel, Rev. & Mrs. David
AGM — 7 of 10, Bundo-cho,
Nishinomiya Shi
西宮市分銅町7の10 ピッケル

Pickering, Mr. & Mrs. F. L.
1952, JRB—Furlough

Pickett, Rev. & Mrs. Clyde
1952, AGM — Takanabe-cho,
Miyazaki Ken
宮崎県高鍋町 ピケット

Pierce, Mr. & Mrs. Charles
1953, CEF — 25 Shoto-cho,
Shibuya Ku, Tokyo (46-2342)
東京都渋谷区松濤町 25 ピアス

Pietsch, Rev. & Mrs. Timothy
IND—179 Miyamae-cho, Me-
guro Ku, Tokyo (78-0746)
東京都目黒区宮前町 179 ピーチ

Piirainen, Miss Kaisu 1952,
LEAF — Minami 12 Jo, Nishi
12-chome, Sapporo Shi, Hok-
kaido (2-0085)
北海道札幌市南12条西12丁目
ピーライネン

Pike, Rev. & Mrs. Fred 1950,
CCEA—Furlough

Pixler, Miss Mildred 1953,
ICEF — 19 Nakayamate-dori
4-chome, Ikuta Ku, Kobe
神戸市生田区中山手通4丁目19
ピクスラー

Pirie, Miss M. IND—945 Shimo-
meguro 4-chome, Meguro Ku,
Tokyo (712-1297)
東京都目黒区下目黒4丁目945
ピリー

Placzek, Rev. & Mrs. Frank
1953, FEGC—Furlough

Poetter, Rev. & Mrs. Richard
1950 LCM—Furlough

Pölkki, Mr. & Mrs. E. — 101,
Kamihate-cho, Kitashirakawa
Sakyo Ku, Kyoto
京都市左京区北白川上終町 101

Post, Miss Vida 1920, ABFMS
—15 Nonakazawa, Rifu-mura
Miyagi-gun, Miyagi Ken
宮城県宮城郡利府村野中沢 15
ポスト

Potter, Miss Elaine 1945, ABWE
—Furlough

Powders, Rev. & Mrs. James
1955, BBF—244 Miyamoto-cho,
Kumagaya Shi, Saitama Ken
(2-173)

埼玉県熊谷市宮本町 244

パウダース

Powell, Miss Catherine 1953,
WUMS—221 Yamate-cho, Naka
Ku, Yokohama (2-9049)

横浜市中区山手町 221

パウエル

Powell, Rev. & Mrs. D. H. 1952,
PCC—Furlough

Powell, Miss Lilian (R. N.) 1943,
MSCC — New Life Sanatorium
Obuse-machi, Kamitakai-gun,
Nagano Ken (Obuse 33)

長野県上高井郡小布施町

新生療養所内

パウエル

Powell, Mr. & Mrs. William
1948, IND — 929 Taromaru
1-chome, Toyama Shi

富山市太郎丸 1 丁目 929

パウエル

Powers, Rev. & Mrs. Floyd
1950, AAM — 7 Nishihirano,
Mikage-cho, Higashi Nada
Ku, Kobe (Mikage 8-5652)

神戸市東灘区御影町西平野 7

パワーズ

Powlas, Miss Annie P. 1919,
ULCA — 80 Konodai, Ichikawa
Shi, Chiba Ken (418)

千葉県市川市国府台 80 パウラス

Powlas, Miss Maud O. ULCA
—Shionen, Chuo Ku, Arao Shi,
Kumamoto Ken

熊本県荒尾市中央区シオン園

パウラス

Poweles, Rev. & Mrs. C. H.
1949, MSCC — 8 Tamagawa
Naka-machi 2-chome, Setagaya
Ku, Tokyo (70-0576)

東京都世田谷区玉川中町 2 丁目 8

パウルス

Presson, Mr. & Mrs. C. Adrian
IND—Furlough

Price, Miss Jewell 1950, UMI—
Furlough

Price, Miss Winifred 1951,
FEGC — 111 Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)

横浜市神奈川区白楽 111

ブライス

Prins, Mr. & Mrs. Harry 1954,
EFCA—Furlough

Prinsell, Miss Edna 1953, FEGC
— 111 Hakuraku, Kanagawa
Ku, Yokohama (49-9017)

横浜市神奈川区白楽 111

プリンセル

Q

Quigley, Rev. & Mrs. Darrel
MSL — 6 Kudan 2-chome,
Chiyoda Ku, Tokyo

東京都千代田区九段 2 丁目 6

クイックリー

Quimby, Rev. & Mrs. John S.
JEBM—Furlough

R

Raby, Miss J. IND—331 Eifuku-
cho, Suginami Ku, Tokyo
(32-4794)

東京都杉並区永福町 331 ラビイ

Rahn, Rev. & Mrs. Robert W.
1953, IBC—5 Wakamatsu-dori,
3-chome, Toyonaka Shi, Osaka
(Furlough from DEC.)

大阪府豊中市若松通り 3 丁目 5
ラーン

Ralph, Rev. & Mrs. SBC — 36
Narumizu-machi 8-chome, Ya-
hata Shi, Fukuoka Ken
福岡県八幡市鳴水町 8 丁目 36

ラルフ

Ramseyer, Rev. & Mrs. Robert
1954, GCMM—39 Matsubashi-
cho 1-chome, Miyazaki Shi,
Miyazaki Ken (4574)

宮崎県宮崎市松橋町 1 丁目 39
ラムゼイヤー

Rasmussen, Rev. & Mrs. Peter
R. 1954, ULCA—389 Izumi-cho,
Isahaya Shi (814)

諫早市泉町 389 ラスムッセン

Read, Mr. & Mrs. Colin AGB
—186 Hongo-cho 3-chome, Naka
Ku, Yokohama

横浜市中区本郷町 3 丁目 186

リード

Reagan, Rev. & Mrs. John M.
PS—41 Kumochi-cho 1-chome,
Fukiai Ku, Kobe (2-2591)

神戸市葺合区熊内町 1 丁目 41

リーガン

Reasoner, Rev. & Mrs. Rollin
1951, FECC—Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)

横浜市神奈川区白楽 111

リーズナー

Reber, Rev. & Mrs. Don D. 1952,
M—Furlough

Reddington, Mr. & Mrs.
Kenneth FECC—766 Kamiya,
Tsuru Shi, Yamanashi Ken

山梨県都留市上谷 766

レディグトン

Redekop, Mr. William 1958,
IBC—Interboard House 4 of 12
Shiba Koen, Minato Ku, Tokyo
(43-2188)

東京都港区芝公園 12 の 4 IBC
ハウス レデコップ

Rediker, Rev. A. Beulah 1950,
AAMS — 41 Minami Tama-
tsukuri-cho, Tennoji Ku, Osaka
大阪市天王寺区南玉造り町 41

レディカ

Reece, Mr. & Mrs. Taylor 1952,
TEAM—Furlough

Reed, Miss Gloria 1952, IBC —
Iai Jcshi Koto Gakko 64 Sugi-
nami-cho, Hakodate Shi (5277)

函館市杉並町 64

遺愛女子高等学校

リード

Reedy, Mr. Boyd 1954, IBC—
Aoyama Gakuin 22 Midori-
gaoka, Shibuya Ku, Tokyo
(40-2193)

東京都渋谷区緑ヶ丘 22 青山学院
リーディ

Reese, Rev. & Mrs. Robert 1948
FECG — 560 Kamihoya, Hoya-
machi, Kitatama-gun, Tokyo
東京都北多摩郡保谷町上保谷 560
リース

Regier, Miss Evelyn BMM—
Furlough

Rehefeld, Deaconess Hanna B.
1952, IBC—Furlough

Reid, Mr. & Mrs. James David
19 , 1958 IBC—Furlough

Reid, Mr. & Mrs. 1953, TEAM
— 1 Kitazawa-cho 2-chome,
Setagaya Ku, Tokyo
東京都世田谷区北沢 2 丁目 1
リード

Reid, Miss Pearl 1950, FM —
44 Maruyama-dori 1-chome,
Abeno Ku, Osaka (66-4661)
大阪市阿部野区丸山通 1 丁目 44
リード

Reimer, Rev. & Mrs. Ray
GCOMM — 122 Yamamoto-dori
4-chome, Ikuta Ku, Kobe
神戸市生田区山本通 4 丁目 122
ライマー

Reimer, Mr. & Mrs. Willard
1955, FEGC — Marutaki, Mi-
nobu-cho, Minamikoma-gun,
Yamanashi Ken

山梨県南巨摩郡身延町丸滝
ライマー

Remahl, Miss Ragna 1952,
LEAF—Furlough

Ressler, Miss Ruth & Rhoda
1953, JMM—Furlough

Reynolds, Mr. & Mrs. A. T. F.
1952, OMF — Kita 22 Jo Nishi
6-chome, Sapporo Shi, Hokkaido
北海道札幌市北 22 条西 6 丁目
レイノズル

Rhoades, Miss Esther 1921,
RSFP — Friends Center 14
Mita Dai-machi 1-chome,
Minato Ku, Tokyo
東京都港区三田台町 1 丁目 14
フレンド・センター ローズ

Rhoads, Mr. & Mrs. John NAV
C. P. O. 225, Tokyo
東京都中央郵便局 225 号 ローズ

Rhoden, Mr. & Mrs. Maurice,
Jr. NC—Mimami 16 Nishi 12,
Sapporo Shi, Hokkaido
北海道札幌市南 16 西 12
ローデン

Rhodes, Mr. & Mrs. E. A. 1918
CC—Nogeyama Ch. of Christ
Nogeyama, Naka Ku, Yokohama
横浜市中区野毛山
野毛山キリストの教会 ローズ

- Rhodes, Dr. & Mrs. Erroll F.**
PEC—c/o Rikkyo Daigaku
Ikebukuro 3-chome, Toshima
Ku, Tokyo (97-3121)
東京都豊島区池袋3丁目
立教大学構内 ローズ
- Ribi, Rev. & Mrs. Kurt** 1956,
IND—1062 Kami Hoya, Hoya-
machi, Kitatama-gun, Tokyo
(921 Otsu)
東京都北多摩郡保谷町上保谷
1062 リビ
- Richards, Rev. & Mrs. Earnest**
D. 1947, PEC — Shoin Junior
College Nakajima-dori 1-chome,
Fukiai Ku, Kobe
神戸市葺合区中島通り1丁目
松蔭短大構内 リチャーズ
- Richards, Rev. & Mrs. Joe**
1954, M — Hombetsu-machi,
Nakagawa-gun, Hokkaido
(Hombetsu 15)
北海道中川郡本別町 リチャーズ
- Richert, Mr. Wesley** IND —
P.O. Box 38, Hakata P.O.
Fukuoka Ken
福岡県博多郵便局私書函 38 号
リチャート
- Riddes, Miss Kathleen** IND—
Furlough
- Rider, Miss Shirley** 1950 IBC—
200 Shinonome-cho 2-chome,
Higashi Ku, Osaka
(Higashi 1550)
大阪市東区東雲町2丁目200
ライダー
- Ridley, Mr. & Mrs. Kenneth**
CLC—734 Kaijin-cho 2-chome,
Funabashi Shi, Chiba Ken
(074-5174)
千葉県船橋市海神町2丁目743
リドレー
- Ridley, Rev. & Mrs. R. Walter**
1955, IBC — 67 Agata-machi,
Nagano Shi
長野市県町67 リドレー
- Riedel, Miss Siegrid** GAM—
c/o Izumi So, 18 Naka-machi
2-chome, Shinohara, Nada Ku,
Kobe
神戸市灘区篠原中町2丁目18
泉荘 リーデル
- Rigmark, Rev. & Mrs. William**
1949, EMCA—Furlough
- Riis, Miss Helene** FCM—Azuma,
Kanazu-machi, Fukui Ken
福井県金津町東 リーズ
- Rinell, Rev. & Mrs. Egron** 1950
SBM—Furlough
- Rinell, Rev. & Mrs. Oscar** 1955,
SBM—637 Shinzaike Himeji
Shi, Hyogo Ken (2-052B)
兵庫県姫路市新在家637 リネル
- Robart, Richard S.** — 8 Azuma-
bashi 1-chome, Sumida Ku,
Tokyo (622-5248)
東京都墨田区吾妻橋1丁目8
ロバート

Roberstad, Miss Ruth 1950,
NLM — 8 Nakajima-dori,
2-chome, Fukiai Ku, Kobe
(8-3601)

神戸市葺合区中島通り2丁目8
ロベルスード

Roberts, Mr. Geoff D. 1952,
WEC — 569, Kondo, Gokasho-
cho, Kanzaki-gun, Shiga Ken
(Ishizuka 47)

滋賀県神崎郡五ヶ荘町金堂569
ロバート

Roberts, Mrs. May M. 1929,
IBC—Kobe Jogakuin, Okada-
yama, Nishinomiya Shi
(5-0956)

西宮市岡田山 神戸女学院
ロバート

Robertsdahl, Miss Lenore 1955
ELC—38 Torisu-cho 1-chome,
Minami Ku, Nagoya

名古屋市南区鳥栖町1丁目38
ロバートデール

Robertson, Mr. Alton 1957,
ABFMS — 550 Totsuka-machi
1-chome, Shinjuku Ku, Tokyo
(34-3687)

東京都新宿区戸塚町1丁目550
ロバートソン

Robertson, Miss Grace M. 1950,
IBC — Hokuriku Gakuin, 10
Kami Kakinokibatake, Kana-
zawa Shi (2-0763)

金沢市上柿ノ木畠10 北陸学院
ローバトソン

Robertson, Mr. & Mrs. L. Roy
NAV—C. P. O. 1067, Tokyo
(33-8887)

東京都中央郵便局私書函1067

Robertson, Miss Noma June
IBC (J3) — 5090 Moto Joya-
machi, Kofu Shi, Yamanashi
Ken (5451)

山梨県甲府市元城屋町5090
ロバートソン

Robertson, Rev. & Mrs. S. D.
1954 IBC — 797 Joyama, Miya-
buchi Matsumoto Shi, Nagano
Ken

長野県松本市宮淵城山797
ロバートソン

Robinson, Miss Clara Mae
TEAM—1190 Karuizawa-machi
Nagano Ken

長野県軽井沢町1190 ロビンソン

Robinson, Mr. Donald J. 1958,
IBC (J3)

Robinson, Miss Hilda M. 1912,
MSCC — 13 Shogetsu-cho
5-chome, Mizuho Ku, Nagoya
(8-0275)

名古屋市瑞穂区松月町5丁目13
ロビンソン

Rodes, Miss Sara Puryear 1956,
IBC (J3) — Tokyo Woman's
Christian College, 124 Iogi-
machi 3-chome, Suginami Ku,
Tokyo (39-5522)

東京都杉並区井荻町3丁目124
ローズ

Rodgers, Rev. & Mrs. Lavern
1950, BBF — 33 Mabuchi
2-chome, Shizuoka Shi, Shizu-
oka Ken

静岡県静岡市馬淵 2 丁目 33
ロージャース

Roesti, Miss Magdalene 1953,
LM — 935 Kugahara, Ota Ku,
Tokyo (75-0211)

東京都大田区久ヶ原 935
ロースティ

Rojas, Mr. & Mrs. Josef 1949,
MCCS—Furlough

Rokka, Mr. & Mrs. J. — 57
Shigasato, Otsu Shi
大津市志賀里 57 ロッカ

Rolph, Mr. & Mrs. George
1951, IND—Furlough

Rood, Miss Frances 1950, LBA
—Furlough

Rorke, Miss M. Luella 1919,
IBC—Furlough

Ross, Rev. & Mrs. George C. L.
1958, PEC—592 Shakado, Jyo-
myoji, Kamakura Shi (4026)
鎌倉市浄明寺釈迦堂 592 ロス

Ross, Mr. & Mrs. Malcolm—
8 Azumabashi 1-chome, Sumi-
da Ku, Tokyo (622-5248)
東京都墨田区吾妻橋 1 丁目 8
ロス

Ross, Rev. & Mrs. Myron 1954,
IBC—Muro-machi-dori, Imade-
gawa Agar, Kamikyo Ku,
Kyoto (Nishijin 5642)
京都市上京区室町通今出川上ル
ロス

Rossman, Rev. & Mrs. Vern
1952, IBC—12 Hachiyama-cho,
Shibuya Ku, Tokyo (46-2777)
東京都渋谷区鉢山町 12 ロスマン

Roth, Mr. & Mrs. Charles—P.O.
Box 8 Beppu Shi, Oita Ken
大分県別府市郵便局私書函 8 号
ロス

Roundhill, Mr. & Mrs. Ken S.
1951, WEC—Furlough

Rounds, Rev. & Mrs. Philard
L. OBS — 76 Koshien guchi
5-chome, Nishinomiya Shi
西宮市甲子園口 5 丁目 76
ラウンドス

Rudolph, Miss Bjorg FCM—
Furlough

Rudolph, Rev. & Mrs. J. W.
FCM—Furlough

Rusch, Mr. Paul—St. Andrews
Brotherhood, 19 Akashi-cho,
Chuo Ku, Tokyo (54-5164)
東京都中央区明石町 19 ラッシ

Rusckow, Mr. Johannes IND —
10 Shioya-machi 1-chome,
Fukuoka Shi
福岡市塩屋町 1 丁目 10 ラスコ

Russell, Mr. & Mrs. Wayne
1951, CEF — 560 Kami Hoya,
Hoya-machi, Kitatama-gun,
Tokyo
東京都北多摩郡保谷町上保谷 560
ラッセル

S

Sager, Rev. & Mrs. J. SDA—
160 Ohori-cho, Fukuoka Shi
福岡市大濠町 160 サ—ガー

Saito, Miss Eva 1958, IBC (J3)—
Hiroshima Jogakuin 49 Kami-
nagarekawa-cho, Hiroshima Shi
(Next door 4-2826)
広島市上流川町 49 広島女学院
齊藤

Saito, Mr & Mrs. Morse T.
1949, IBC — 8 Kitanagasa-dori
4-chome, Ikuta Ku, Kobe Shi
(3-5940)
神戸市生田区北長狭通り 4 丁目 8
サイトウ

Sakwitz, Rev. & Mrs. Bill AG
135 Seki-machi 1-chome, Neri-
ma Ku, Tokyo
東京都練馬区関町 1 丁目 135
サキッツ

Salo, Miss Liisa LEAF — 1633
Ikebukuro 3-chome, Toshima
Ku, Tokyo (97-9539)
東京都豊島区池袋 3 丁目 1633
サロ

Salomonsen, Rev. & Mrs. Leif
1950, NMS — 15 Tezukayama-
Nishi 3-chome, Sumiyoshi Ku,
Osaka (67-6320)
大阪市住吉区手塚山西 3 丁目 15
サロモンセン

Salter, Miss Bessie 1954, ELC
— 6 Itabashi-machi 2-chome,
Itabashi Ku, Tokyo

東京都板橋区板橋町 2 丁目 6
サルター

Sandberg, Mr. & Mrs. Erik
1951, OMSS — 122 Aoi-cho,
Minato Wakayama Shi, Waka-
yama Ken
和歌山県和歌山市港葵町 122
サンドバーグ

Sanderholm, Mr. & Mrs. Frank
IND—Furlough

Sanderson, Miss Abbic 1954,
ABFMS — Shokai Mission 7
Nakajima-cho, Sendai Shi,
Miyagi Ken (2-8791)
宮城県仙台市中島町 7 尚綱女学
院
サンダーソン

Sandvik, Rev. & Mrs. Trygve
1952, NMS—Furlough

Sano, Miss Alice 1954, PEC—
Furlough

Sano, Miss Eileen 1954, IND—
Furlough

Sanoden, Rev. & Mrs. Russell
1952, ELC—Furlough

Sapsford, Mr. & Mrs. Leslie
1952, 1953, TEAM—1 Kitazawa-
cho 2-chome, Setagaya Ku,
Tokyo
東京都世田谷区北沢 2 丁目 1
サプスフォード

Sarjeant, Rev. & Mrs. John A.
ABWE—Furlough

Satoda, Miss Chiyeko JEM—
Nekoya, Kamo Shi, Niigata Ken
新潟県加茂市ねこや 里田

Satterwhite, Dr. & Mrs. J. P.
1952, SB—5 Nishi Senouchi-cho,
Kitashirakawa, Sakyo Ku,
Kyoto (7-5691)
京都市左区北白川西瀬ノ内 5
サターホワイト

Saunders, Miss Violet 1931, IBC
—2 Higashi Toriizaka-machi,
Azabu, Minato Ku, Tokyo
(48-3325)
東京都港区麻布東鳥居坂 2
サンダース

Savage, Mr. & Mrs. L. E. 1951,
AGB—55 Hiratsuka-cho 5-cho-
me, Shinagawa Ku, Tokyo
東京都品川区平塚町 5 丁目 55
サベジ

Savary, Rev. Mrs. R. N. 1937,
CEC—180 Uyama, Sumoto Shi,
Awaji Shima
淡路島洲本市宇山 180
セヴァリー

Saville, Miss Rose 1925, JEB—
251 Kaminaka-machi, Kaibara-
cho, Hikami-gun, Hyogo Ken
兵庫県氷上郡柏原町上中町 251
サビル

Savolainen, Rev. & Mrs. Paavo
1939, LEAF—Furlough

Sawada, Rev. & Mrs. Ben 1950,
IBC — 7 Daiko-cho 10-chome,
Higashi Ku, Nagoya Shi
(73-7385)
名古屋市東区大幸町 10 丁目 7
サワダ

Sayre, Mr. John E. ULCA—351
Oe-machi, Kumamoto Shi
(4-0566)
熊本市大江町 351 セイル

Schaafsma, Rev. & Mrs. Henry
1958, IBC—Interboard House
4-12 Shiba Koen Minato Ku,
Tokyo (43-2188)
東京都港区芝公園 12 の 4 イン
ターボードハウス シャッフマ

Schar, Mr. & Mrs. Paul 1953,
SAJM — Obana, Kanai-mura,
Sado-gun, Niigata Ken
新潟県佐渡郡金井村尾花
シェール

Scheie, Miss Anna 1949, NLM
—46 Motodaiku-cho, Tottori
Shi, Tottori Ken (3265)
鳥取県鳥取市元大町 46 シェイエ

Scherman, Dr. Fred C. 1949,
ChC — 5 Surugadai 2-chome,
Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田駿河台 2 丁
目 5 シャマン

Schmidt, Dr. Alfred TEAM—
20 Tomizaka 2-chome, Bunkyo
Ku, Tokyo (92-2921)
東京都文京区富坂町 2 丁目 20
シュミット

Schmidt, Miss Dorothy 1937,
IBC—500 Shimo Ochiai 1-cho-
me, Shinjuku Ku, Tokyo
(95-1029)

東京都新宿区下落合 1 丁目 500

シュミット

Schmidt, Deaconess Ruth MAR
— 133 Aza Nishimatsumoto
4-chome, Nishihirano, Mikage-
cho, Higashinada Ku, Kobe
神戸市東灘区御影町西平野字西
松本 4 丁目 133

シュミット

Schmidt, Miss Velma JEM—
2895 Kitanakajima-cho 1-chome,
Nagaoka Shi, Niigata Ken
(4229)

新潟県長岡市北中島町 1 丁目

2895

シュミット

Schneider, Rev. & Mrs. Delwin
MSL—6 Kudan 2-chome, Chi-
yoda Ku, Tokyo (30-0272)

東京都千代田区九段 2 丁目 6

シュナイダー

Schneider, Miss Doris 1952, IBC
—200 Shinonome-cho 2-chome,
Higashi Ku, Osaka
(Higashi 1550)

大阪市東雲町 2 丁目 200

シュナイダー

Schneiss, Mr. Paul LM—1933
Nakanoshima, Kawasaki Shi,
Kanagawa Ken (Noborito 334)
神奈川県川崎市野島 1933

シュナイス

Schnydrig, Miss Emmi 1951,
CJPM — 445 Hyakken-machi,
Maebashi Shi, Gumma Ken

群馬県前橋市百軒町 445

シニデリック

Schone, Mr. & Mrs. John 1950,
TEAM—Furlough

Schriever, Rev. & Mrs. Henry
MSL—58 Suidobata 2-chome,
Bunkyo Ku, Tokyo

東京都文京区水道端 2 丁目 58

シュリーバー

Schroer, Dr. & Mr. Gilbert W.
1922, IBC—25 Origasawa, Kita-
hara, Soma-hara-machi, Fuku-
shima Ken

(Haramachi 645 OTSU)

福島県相馬原町北原折ヶ沢 25

シュレーア

Schultz, Miss Elizabeth Avery
1958, IBC (J3) — Baika Gakuen
106 Hon-machi 6-chome, Toyo-
naka Shi, Osaka

大阪府豊中市本町 6 丁目 106

梅花学園

シュルツ

Schütte, Rev. & Deaconess
Vikarin JCGM — 465 Zensho,
Tsubakihara-cho, Otsu Shi,
Shiga Ken (6162)

滋賀県大津市椿原町ゼンショ 465

シュテ

Schwab, Miss Elsa 1941, IBC—
10 Higashi-machi, Shogoin,
Sakyo Ku, Kyoto

京都市左京区聖護院東町 10

シュワブ

Schwab, Mr. & Mrs. John 1948,
TEAM—2629 Kotake-cho, Neri-
ma Ku, Tokyo

東京都練馬区小竹町 2629

シュワブ

Schweitzer, Mr. Carl F. 1952,
IBC — 33 Uwa-cho, Komega-
fukuro, Sendai Shi (3-3834)

仙台市米ヶ袋上町 33

シュヴァイツァ

**Schwersenz, Dr. & Mrs. Ger-
hard** 1949, SEAM—50 Ogura-
cho, Kitashirakawa, Sakyo Ku,
Kyoto (7-3456)

京都市左京区北白川小倉町 50

シュベルセンツ

Scott, Mr. Richard IND — 22
Nagara 2-chome, Hatsuhi-cho,
Gifu Shi

岐阜市長良初日町 2 丁目 22

スコット

Scruton, Miss M. Fern 1925,
IBC—25 Nishi Kusabuka-cho,
Shizuoka Shi

静岡市西草深町 25 スクルトン

Searcy, Miss Mary 1930, IBC—
11 Konno-cho, Shibuya Ku,
Tokyo (408-1915)

東京都渋谷区金王町 11 サーシィ

**Sears, Rev. & Mrs. Donald F.,
Jr.** 1956, IBC (J3)—74 Osato-cho,
Honmoku, Naka Ku, Yokohama

横浜市中区本牧大里町 74

シャーズ

Seely, Mr. & Mrs. Arthur 1950,
TEAM—735 Setagaya 4-chome,
Setagaya Ku, Tokyo

東京都世田谷区世田谷町 4 丁目

735

シリー

Selvey, Miss Esther 1952, IBC
—Furlough

Setterholm, Rev. & Mrs. Paul
ALM—3765 Onoue, Yanai Shi
Yamaguchi Ken (432)

山口県柳井市尾上 3765

セッターホーム

Sevland, Miss Eva 1937, TEAM
—1190 Karuizawa-machi, Naga-
no Ken

長野県軽井沢町 1190 シブランド

Shattuck, Miss Betty 1949,
TEAM—Furlough

Shaver, Rev. & Mrs. I. L. 1919,
IBC—94 Niage-machi, Oita Shi
大分市荷揚町 94 シェーバー

Shaw, Mr. & Mrs. Bernard 1950,
FEGC—111 Hakuraku, Kana-
gawa Ku, Yokohama (49-9017)
横浜市神奈川区白楽 111 ショー

Shelhorn, Mr. Raymond 1953,
IND — 4-21 Nakasaiwai-cho
3-chome, Kawasaki Shi, Kana-
gawa Ken

神奈川県川崎市中幸町 3 丁目 21-4

シェルホーン

Shelton, Rev. & Mrs. Arthur S.
OMS—Furlough

Shenk, Rev. & Mrs. Charles
JMM — 428 Honan-cho, Sugina-
mi Ku, Tokyo (38-9969)
東京都杉並区方南町 428

シェンク

Shepard, Dr. & Mrs. John W., Jr. 1948, SB—425 Hoshiguma,
Oaza Fukuoka Shi (4-1197)
福岡市大字千隈 425 シェパード

Shepherd, Rev. & Mrs. Doyle
M. 1949, CN—229 Oyama-cho,
Tamagawa, Setagaya Ku, Tokyo
(70-4070)

東京都並田谷区玉川尾山町 229

シュパード

Shephed, Miss K. M. 1910, SPG
—21 Yamamoto-dori 2-chome,
Ikuta Ku, Kobe (2-8028)
神戸市生田区山本通り 2 丁目 21

シェパード

Sheppard, Miss Alison 1952,
CEC — 200 Arigasaki, Higashi
Ku, Matsumoto Shi (4688)
松本市蟻ヶ崎東区 200

シェパード

Sherer, Rev. & Mrs. R. C. 1948,
SB — 1 Kamitsutsui 7-chome,
Fukiai Ku, Kobe (2-0017)
神戸市葺合区上筒井 7 丁目 1

シマラー

Sherman, Miss Lucille 1952,
CC—Furlough

Shevchenko, Rev. David 1953,
19-1 Yamamoto-dori 1-chome,
Ikuta Ku, Kobe
神戸市生田区山本通り 1 丁目 19
の 1 ノシェフチェンコ

Shibata, Rev. & Mrs. George
1949, MSL—71 Miyamura-cho,
Minato Ku, Tokyo (48-3321)
東京都港区宮村町 71 シバタ

Shimer, Mr. & Mrs. Eliot R.
1948, 1953 IBC—Furlough

Shirk, Miss Helen M. ULCA—
2-27 Shimohara-machi, Nada
Ku, Kobe

神戸市灘区篠原町本町 2 丁目 27

シャーク

Shiver, Miss Mavis 1953, SB—
35-1177 Yoyogi, Uehara, Shibuya
Ku, Tokyo (46-2347)
東京都渋谷区代々木上原
35 の 1177 シャイバー

Shook, Rev. & Mrs. Paul, Jr.
1955, ABWE—2227 Shimo Ara-
ta-cho, Kagoshima Shi, Kago-
shima Ken (4-0449)
鹿児島県鹿児島市下荒田町 2227

シューク

Shorey, Mr. & Mrs. William
1952, TEAM—Furlough

Shorrock, Rev. & Mrs. Hallam
C. 1947, IBC—44 Hachiyama-
cho, Shibuya Ku, Tokyo
(46-4841)

東京都渋谷区鉢山町 44

ショウラック

Sides, Miss Norma 1952, IND—
310 Hamao, Kashii-cho 4-chome,
Fukuoka Shi, Fukuoka Ken
福岡県福岡市香椎町浜尾4丁目
310 サイズ

Siebert, Rev. & Mrs. John 1951,
FEGC — 887 Koganei-machi,
Kitatama-gun, Tokyo
東京都北多摩郡小金井町小金井
877 セイベルト

Silfwerbrand, Mr. & Mrs. Carl
1956, SHM—Furlough

Simeonsson, Rev. & Mrs. Josef
1950, SAMJ—2914 Nishi Shin-
machi, Iwata Shi, Shizuoka Ken
静岡県磐田市西新町 2914
シメオンソン

Simeonsson, Rev. & Mrs. Roland
SAMJ—127 Kamiikegawa-cho,
Hamamatsu Shi, Shizuoka Ken
静岡県浜松市上池川町 127
シメオンソン

Simons, Miss Marion 1958, IBC
(J3)—305 Shiroyama 2-chome,
Nagasaki Shi (2928)
長崎市城山2丁目 305
サイモンズ

Simonsson, Rev. & Mrs. Alf-
Erik 1956, MCCS—Ajino, Ko-
jima Shi, Okayama Ken (24)
岡山県児島市味野 シモンソン

Sims, Mr. & Mrs. Harold 1947,
CC — 450 Arai-machi, Nakano
Ku, Tokyo (38-5171)
東京都中野区新井町 450 シムズ

Sipple, Mr. & Mrs. Carl S. IBC
—69 Katahira-cho, Sendai Shi
(2-6876)

仙台市片平町 69 シップル

Sipple, Miss Marjorie 1956, IBC
(J3)—69 Katahira-cho, Sendai
Shi (2-6876)

仙台市片平町 69 シップル

Sister, Ana CE—Epiphany Mis-
sion House, 360 Sanko-cho,
Shiba Shirokane, Minato Ku,
Tokyo

東京都港区芝白金三光町 360

アナ

Sister, Edith Constance CE—
Epiphany Mission House 360
Sanko-cho Shiba Shirokane,
Minato Ku, Tokyo

東京都港区芝白金三光町 360

エディス・コンスタンス

Sister, Elda Magdalene, N.C.T.
PEC—95 Aza Tamade Shimizu,
Odawara, Sendai Shi

仙台市小田原玉出清水 95

エルダ・マグダレン

Sister, Frances CE — Epiphany
Mission House 360 Sanko-cho,
Shiba Shirokane, Minato Ku,
Tokyo

東京都港区芝白金三光町 360

フランシス

Sister, Gladys CE — Epiphany
Mission House 360 Sanko-cho,
Shiba Shirokane, Minato Ku,
Tokyo

東京都港区芝白金三光町 360

グラディス

Sister, Mariya Margaret, C. T.
PAC—95 Aza Tamade Shimizu,
Odawara, Sendai Shi
仙台市小原字玉出清水 95

マリヤ・マーガレット

Sister, Ursula Elizabeth, C. T.,
Superior (R.N.) 1955, PAC—
95 Aza Tamade Shimizu, Oda-
wara, Sendai Shi
仙台市小田原字玉清水 95

アスラ・エリザベス

Skauge, Miss Olga 1950, FCM
—Furlough

Skillman, Rev. & Mrs. John H.
1951, IBC — 116 Aoyama
Minami-cho 6-chome, Minato
Ku, Tokyo (40-2201)
東京都港区青山南町 6 丁目 116

スキルマン

Skoglund, Rev. & Mrs. Herbert
BGCA — 5439 Minami-cho,
3-chome, Nerima Ku, Tokyo
東京都練馬区南町 3 丁目 5439

スコグランド

Skold, Dr. & Mrs. Sam 1950,
MCCS—236 Hirose-machi, Oka-
yama Shi, Okayama Ken
(2-9232)

岡山県岡山市広瀬町 236

シコルド

Skoog, Maj-Britt 1954, OMSS—
43 Yamashiro-cho 9-chome,
Saigo, Yao Shi, Osaka
大阪府八尾市西郷山城町 9 丁目 43

スクーグ

Skoog, Rev. & Mrs. Ronald
1955, BGCA—Izumi, Owase Shi,
Mie Ken

三重県尾鷲市泉 スクーグ

Skovholt, Miss Dorothy 1951,
LB—Furlough

Skulder, Rev. & Mrs. Edward
1952, JFM — 850 Okubo-cho
1-chome, Hitachi Shi, Ibaragi
Ken

茨城県日立市大久保町 1 丁目 850

スカドラー

Slack, Mr. Samuel Lee 1956,
IBC (J3)—Chinzei Gakuin Isa-
haya Shi, Nagasaki Ken

長崎県諫早市 鎮西学院

スラック

Slaney, Rev. & Mrs. D. JRB—
c/o Mission Headquarters 380
Nakagawa, Takaoka Shi, Toya-
ma Ken

富山県高岡市中川 380

スレイニイ

Smith, Miss Alice E. 1937, JEB
—c/o Student Christian Centre
3-1 Surugadai 2-chome, Kanda
Chiyoda Ku, Tokyo (29-1512)
東京都千代田区神田駿河台 2 丁目
1-2 学生基督教会館 スミス

Smith, Mr. Donald 1956, ABFMS
—8 Miharudai, Minami Ku,
Yokohama (3-6628)

横浜市南区三春台 4 スミス

Smith, Miss D. Jane 1947, MM
—Tomidahama, Yokkaichi Shi,
Mie Ken (Tomida 96)

三重県四日市富田浜 スミス

Smith, Miss E. Ruth 1949, TEAM
—423 Honan-cho, Suginami Ku,
Tokyo (38-0204)

東京都杉並区方南町 423 スミス

Smith, Miss Genevieve 1948,
TEAM—40 Aza Uo-machi, Dai-
shoji, Kaga Shi, Ishikawa Ken
石川県加賀市大聖字魚町 40

スミス

Smith, Rev. & Mrs. Harry 1953,
FEGC—Furlough

Smith, Miss Irene Webster 1916,
JEB—2-1 Surugadai-cho 3-cho-
me, Kanda, Chiyoda Ku, Tokyo
東京都千代田区駿河台町 3 丁目 1
の 2

スミス

Smith, Miss Lucy E. 1951, SB
—Furlough

Smith, Rev. & Mrs. Nathan
1951, CG — Imajuku-machi,
Fukuoka Shi, Fukuoka Ken
福岡県福岡市今宿町

スミス

Smith, Rev. Norman 1951, CEC
—7 Jo 18-chome, Asahikawa
Shi, Hokkaido
北海道旭川市 7 条 18 丁目

スミス

Smith, Rev. & Mrs. Robert M.
1951, PEC—3514 Honmura-cho,
Azabu, Minato Ku, Tokyo
(45-6394)

東京都港区麻布本村町 3514

スミス

Smith, Dr. Roy 1903, IBC—15
Shinohara Minami-cho 2-chome,
Nada Ku, Kobe Shi (8-5750)
神戸市灘区篠原南町 2 丁目 15

スミス

Smith, Miss Susan Rhoda 1958,
IBC (J3) — c/o Mary Belle
Oldridge 11 Konno-cho Shiba
Ku, Tokyo (408-1914)

東京都渋谷区金王町 11 スミス

Smith, Mrs. L. C. M. 1916, PS—
Furlough

Snelson, Miss Irene S. 1949,
FKK — 80 Shimo Midori-cho,
Shichiku, Kita Ku, Kyoto
(45-2384)

京都市北区柴竹下緑町 80

スネルソン

Snider, Mrs. Hilda 1951, CMA
—Furlough

Snider, Rev. & Mrs. K. Lavern
JFM — 48-2 Nakajima-dori
3-chome, Fukiai Ku, Kobe
(08-2747)

神戸市葺合区中島通 3 丁目 2-48

スナイダー

**Soderbacka, Rev. & Mrs. Gott-
fried** 1952, LEAF—6709 Tonbe,
Shimo Suwa-machi, Nagano
Ken

長野県下諏訪町トンベ 6709

サダバッカ

Soderberg, Miss Ida 1951, SEOM
—Furlough

Soderlund, Rev. & Mrs. Anders
1956, MCCS—640 Asahi-machi,
Kurashiki Shi, Okayama Ken
(2490)

岡山県倉敷市旭町 640

セーデルンド

Soltau, Rev. & Mrs. A. 1953,
IBPFM—Furlough

Solvoll, Rev. & Mrs. Arnulf
1951, FCM—Furlough

Sondeno, Rev. & Mrs. Fredolf
1953, AG—Furlough

Sorenson, Rev. & Mrs. Morris
1953, ELC—2 Nishikata-machi,
Bunkyo Ku, Tokyo (92-5201)
東京都文京区西方町 2

ソレンソン

Sorhus, Rev. & Mrs. Magnus
1954, NLM — Ueno-cho, Tsu-
yama Shi, Okayama Ken
(1975)

岡山県津山市上之町

ソウルフッス

Sorley, Rev. & Mrs. Francis
1948, BGCA—1-832 Yoshihara,
Mihama-cho, Hidaka-gun,
Wakayama Ken
和歌山県日高郡美浜町吉原町
832 の 1

ソーレー

Spaulding, Red- & Mrs. Robert
1949, JEM—P.O. Box 5, Itoi-
gawa Shi, Niigata Ken

新潟県糸魚川市郵便局私書函 5

スポルディング

Spear, Rev. & Mrs. Gene W.
1955, RPM — 3713 Yamamoto-
dori 4-chome, Ikuta Ku, Kobe
(2-5374)

神戸市生田区山本通り 4 丁目 3713

スピアー

Speechley, Miss Gloria IND—
945 Shimomeguro 4-chome,
Meguro Ku, Tokyo (712-1297)
東京都目黒区下目黒 4 丁目 945

スピーチレイ

Spencer, Rev. & Mrs. A. E. 1952,
SB—2952 Ojizaka, Agenoki-cho,
Matsne Shi, Shimane Ken
(5364)

松江市上乃木町おじざか 2952

スペンサー

Spencer, Miss Gladys G. 1947,
PEC—494 Namiuch-cho Zodo,
Aomori Shi

青森市造道町浪打町 494

スペンサー

Spinnett, Mr. & Mrs. Jake IND
—52 Ou-machi, Toyama Shi
富山市おう町 52

スピネット

Spoor, Miss Eulalia IND — 637
Watarishika, Oe-machi, Kuma-
moto Shi, Kumamoto Ken
熊本県熊本市大江町渡鹿 637

スプーア

Springer, Mr. & Mrs. Victor
1949, TEAM — 168 Izumi-cho,
Suginami Ku, Tokyo
東京都杉並区和泉町 168

スプリンガー

Stanley, Miss Ethel 1950, NTM
—Iida, Suzu Shi, Ishikawa Ken
石川県珠洲市飯田町

スタンレー

Stanley, Miss Freda JEB—251
Kaminaka-machi, Kaibara-cho,
Hikami-gun, Hyogo Ken
兵庫県氷上郡柏原上中町 251

スタンレー

- Starn, Miss Pauline** 1954, IBC
—Interboard House 4-12 Shiba
Koen, Minato Ku, Tokyo
(43-2188)
東京都港区芝公園 4 の 12
スターン
- Staveley, Miss J. Ann** 1928,
CMS — St. Margaret's Hostel,
Nishi 17, Minami 14, Sapporo
Shi (2-4214)
札幌市南 14 西 17 スティブリー
- Steele, Mr. & Mrs. Harry** 1955,
IND — 212 Kamisanno-cho,
Nuttari, Niigata Shi
新潟市沼垂上三ノ町 212
スティーラー
- Steinhoff, Deaconess Karoline**
MAR—133 Aza Nishimatsumoto
4-chome, Nishi Hirano, Mikage-
cho, Higashinada Ku, Kobe
神戸市東灘区御影町西平野字西
松本 4 丁目 133 スタインハフ
- Stellwagon, Mr. Russell** 1951,
TEAM—1 Kitazawa-cho 2-cho-
me, Setagaya Ku, Tokyo
東京都世田谷区北沢 2 丁目 1
ステルワゴン
- Stenberg, Rev. & Mrs. Kenneth**
1950, ELC—Furlough
- Stermer, Miss Dorothy** 1951,
TEAM—1 Kitazawa-cho 2-cho-
me, Setagaya Ku, Tokyo
東京都世田谷区北沢 2 丁目 1
スターマ
- Stewart, Miss Betty** 1953, PCUS
—116 Shigatsuta, Hongu-cho,
Kochi Ken (5784)
高知市本宮町四月田 116
スチュワート
- Stewart, Miss Delores WMC**—
Higashi, Jonai, Kansha Kita-
gawa, Saga Shi, Saga Ken
佐賀市東城内官舎北側
スチュワート
- Stirewalt, Rev. A. J.** 1905, ULCA
— 3 Nakajima-dori 2-chome,
Fukiai Ku, Kobe (2-3601)
神戸市葺合区中島通 2 丁目 3
スタイアウオット
- Stöcker, Mr. & Mrs. C.** IND—
1442 Karuizawa-machi, Nagano
Ken
長野県軽井沢町 1442 ストッカー
- Stokes, Miss Lucy Belle** 1949,
SBC — 86 Harajuku 1-chome,
Shibuya Ku, Tokyo (40-1510)
東京都渋谷区原宿 1 丁目 86
ストークス
- Stolee, Miss Alice** ELC — 299
Egota 1-chome, Nakano Ku,
Tokyo (62-5201)
東京都中野区江古田 1 丁目 299
ストウリー
- Stouffer, Miss Gaynl C.** 1958,
IBC (J1) — Kobe Jogakuin,
Okadayama, Nishinomiya Shi
(5-0956)
西宮市岡田山 神戸女学院
ストーファー

Stout, Miss Dorothy J. 1950,
PEC — St. Margaret's School
(Rikkyo Jogakuin) 123 Kuga-
yama 3-chome, Suginami Ku,
Tokyo (318-5101)

東京都杉並区久我山 3 丁目 123
立教女学院構内 スタウト

Street, Mr. & Mrs. L. A. 1952,
OMF — 49 Sawada, Tsukuri-
michi, Aomori Shi, Aomori Ken
青森県青森市造道字沢田 49

ストリート

Strege, Rev. & Mrs. Paul 1949,
LCMS — Kotoni, Sapporo Shi,
Hokkaido

北海道札幌市琴似 ストレギー

Strohm, Miss Elsbeth 1953,
JCGM — Hada no ie, Seirei-
Hoyoen Mikatabara, Hama-
matsu Shi, Shizuoka Ken
(Mikatabara 3)

静岡県浜松市三方原町
聖隷保養園 ストロム

Strom, Mr. & Mrs. Verner 1951,
TEAM — 5201 Futaba-cho,
1.chome, Niigata Shi, Niigata
Ken

新潟県新潟市双葉町 1 丁目 5201
ストロム

Stroup, Miss, Barbara NAV—
CPO 1067, Tokyo (33-8887)

東京都中央郵便局私書函 1067
ストロップ

Stubbs, Dr. & Mrs. David C.
1953, IBC—#6 Kwansei Gakuin
Nishinomiya Shi

西宮市 関西学院 6 号館

スタッフス

Stumpf, Mr. & Mrs. Raymond
N. 1950, CMA—225 Itsukaichi-
machi, Saiki-gun, Hiroshima
Ken (550 Ko)

広島県佐伯郡五日市町 255

スタンプフ

Sukut, Rev. & Mrs. Walter 1953,
NAB—352 Futamata-cho 1-cho-
me, Ise Shi, Mie Ken (4846)

三重県伊勢市二俣町 1 丁目 352

スクット

Sulley, Miss Win 1951, WEC—
Furlough

Sumners, Miss Gertrude 1953,
PEC—Bishamon-cho, Tōnodan
Kamikyo Ku, Kyoto (3-6090)

京都市上京区塔ノ段毘沙門町

サムナース

Sundberg, Mr. & Mrs. Fred
1952, OMSS — Mission Head-
quarters 122 Aoi-cho, Minato
Wakayama Shi

和歌山市港葵町 122

サンドバーク

Sunde, Mr. & Mrs. Ken WEC
— 569, Kondo, Gokasho-cho,
Kanzaki-gun, Shiga Ken
(Ishizuka 47)

滋賀県神崎郡五ヶ荘町金堂 569

サンデー

Sunwall, Miss Ruth LBA —
Furlough

Suttie, Miss E. Gwen 1928, IBC
—2 Higashi Toriizaka-machi,
Azabu, Minato Ku, Tokyo
(48-3325)
東京都港区麻生東鳥居坂町 2
サティエ

Sutton, Rev. Robert 1952, CRJM
— 16 Saka-machi, Yotsuya,
Shinjuku Ku, Tokyo (35-6610)
東京都新宿区四谷坂町 16
サットン

Svensen, Miss Anna 1851,
NEOM—86 Kita-machi, Soma
Shi, Fukushima Ken
福島県相馬市北町 86 スベンセン

Svensson, Mr. & Mrs. Birger
1955, SHM—Otawara, Tochigi
Ken
栃木県大田原 スベンソン

Svensson, Miss Ester 1950,
SAMJ—80 Azumada-cho, Toyo-
hashi Shi, Aichi Ken
愛知県豊橋市東田町 80
スベンソン

Swain, Rev. & Mrs. David L.
1953, IBC—Furlough

Swanson, Rev. & Mrs. Clarence
1950, FEGC—1218 Imajuku-cho,
Tsurugamine, Hodogaya Ku,
Yokohama
横浜市保土ヶ谷区鶴ヶ峰今宿町
1218 スワンソン

Swanson, Rev. & Mrs. Edwin
ALM — 20 Nagamine Yama
4-chome, Nada Ku, Kobe
神戸市灘区長峰山 4 丁目 20
スワンソン

Swanson, Rev. & Mrs. Glen
1950, BGCA—Narukawa Kiho-
cho, Mie Ken
三重県紀宝町成川 スワンソン

Sweet, Rev. & Mrs. Leonard E.
1948, FEGC — 111 Hakuraku,
Kanagawa Ku, Yokohama
(49-9017)
横浜市神奈川区白楽 111

スウィート

Sweetman, Rev. & Mrs. Leonard
1955, CRJM—Furlough

Swendseid, Rev. & Mrs. Douglas
1952, ELC—Furlough

Swenson, Miss Nell, RN—1954,
PS—Furlough

Swenson, Mr. & Mrs. Lyndon
CBFMS—65 Fusuma-cho, Me-
guro Ku, Tokyo
東京都目黒区糀町 65

スウェンソン

Swife, Miss Mildred 1950, TEAM
—c/o Mr. Kenichi Takematsu
3336 Oaza Ina, Naka-cho, Ina
Shi, Nagano Ken
長野県伊那市仲町大字伊那 3336
竹松健一様方 スウィフト

Syphers, Dr. & Mrs. C. E. 1949,
SDA—171 Amanuma 1-chome,
Suginami Ku, Tokyo (39-5161)
東京都杉並区天沼 1 丁目 171
サイフアス

Syrjä, Mr. & Mrs. A.—57 Shigasaki, Utsu Shi
大津市志賀里 57 シリヤ

Sytsma, Rev. & Mrs. Richard
1952, CRJM—30 Nishikosembe,
Kawagoe Shi, Saitama Ken
(1529)
埼玉県川越市西古戦場 30
サイツマ

T

Tack, Rev. & Mrs. Marvin 1952
ALM—139 Higashi Tamagawa-
cho Setagaya Ku, Tokyo
東京都世田谷区東玉川町 139
タック

Talley, Miss Frances 1946, SBC
—356 Minami-machi 5-chome,
Oaza Dogo, Matsuyama Shi,
Ehime Ken (4264)
愛媛県松山市大字道後南町 5 丁
目 536 ターレー

Tamsitt, Miss Shirley E. OMF-
CIM—Higashi Samani, Samani
Hidaka, Hokkaido
北海道日高様似東様似
タムシット

Tang, Rev. & Mrs. O. Gordon
1950, ELC—21 Maruyama-cho
Bunkyo Ku, Tokyo (94-0835)
東京都文京区丸山町 21 タング

Tanis, Rev. & Mrs. Paul H.
1953, IBC—Furlough

Taponen, Miss H. MC — 91
Higashi Tenno-cho, Okazaki,
Sakyo Ku, Kyoto
京都市左京区岡崎東天王町 91
タポネン

Tarr, Miss Alberta 1932, IBC—
Nishi Noguchi-machi, Beppu,
Oita Ken
大分県別府市西野口町 タール

**Taylor, Rev. & Mrs. Arch B.,
Jr.** 1950, PS—Ikuno, Zentsuji
Shi, Kagawa Ken (888)
香川県善通寺市生野 テーラー

Taylor, Miss Dorothy 1950, IBC
— Hokusei Gakuen, Nishi
17-chome, Minami 5 Jo, Sapporo
Shi, Hokkaido (2-4276)
北海道札幌市南 5 条西 17 丁目
テーラー

Taylor, Rev. & Mrs. Earl AG—
85 Higashi Jonai, Karatsu Shi,
Saga Ken (4406)
佐賀県唐津市東城内 85 テーラー

Taylor, Mr. & Mrs. Howard G.
1951, Friends — Jinya Shimo-
tsuma Shi, Ibaragi Ken
茨城県下妻市陣屋 テイラー

Taylor, Miss I. J. OF — 21 Aza
Hara, Tomizawa Sendai Shi,
Miyagi Ken
宮城県仙台市富沢字原 21
テーラー

Taylor, Mrs. Mary FPI—
Furlough

Teele, Dr. & Mrs. Roy E. 1950,
IBC — 210 Kwansei Gakuin
Nishinomiya Shi (5-0476)

西宮市 関西学院 10 号館

ティール

Telford, Elder Ralph — 3-43
Uo-machi, Kofu Shi, Yama-
nashi Ken

山梨県甲府市魚町 43 ノ 3

テルフォード

Tennant, Miss Elizabeth 1948
IBC — 13 Higashi Yamate,
Nagasaki Shi (1416)

長崎市東山手 13

テナント

Terrill, Mrs. Cleta 1958, IBC (J3)
— Hiroshima Jogakuin 49
Kaminagarekawa-cho, Hiro-
shima Shi (Next door 4-2826)

広島市上流川町 49 広島女学院

テリル

Tetro, Mr. & Mrs. Frank L.
IND — 3 Konaji Asakawa,
Minamitama-gun, Tokyo
(Asakawa 176)

東京都南多摩郡浅川コナジ 3

テトロ

Tewes, Mr. & Mrs. E. H. 1951,
CMS—Furlough

Theiss, Dr. & Mrs. O. H. 1952,
CMS—480 Sendagaya 2-chome,
Shibuya Ku, Tokyo (40-0955)

東京都渋谷区千駄ヶ谷 2 丁目 480

タイス

Theron, Miss E. W. JEB — 11
Shiomidai-cho 5-chome, Suma
Ku, Kobe (7-5671)

神戸市須磨区汐見台町 5 丁目 11

テロン

Theuer, Rev. & Mrs. George
1949, IBC—217 Kamide Mitsui
Terashita, Otsu Shi, Shiga Ken
(Otsu 3988)

滋賀県大津市寺下上出三井 217

トーヤー

Thiessen, Rev. & Mrs. Bernard
1952, GCMM—Furlough

Thomes, Miss Susie M. IND —
c/o Hirai, 15 Miyama-cho
2-chome, Nada Ku, Kobe

神戸市灘区三山町 2 丁目 15

平井方

トーマス

Thompson, Mr. & Mrs. C.
1956, JAM — Ikoma-machi,
Nara Ken

奈良県生駒町

トムソン

Thompson, Mr. & Mrs. Claude
J.—CPO Box 109 Kyoto

京都市中央郵便局私書函 109

トムスン

Thompson, Miss Edith 1955,
ABFMS—Furlough

Thompson, Rev. & Mrs. Everett,
W. 1926 IBC—59 Taura 1-chome
Yokosuka (Office 405)

横須賀市田浦 1 丁目 59

トンプソン

Thomsen, Rev. & Mrs. Harry
1956, CMB — 10 Daido-cho,
Shugakuin, Sakyo Ku, Kyoto
京都市左京区修学院大道町10

トムセン

Thomson, Mr. & Mrs. L. 1955,
OMF—6 Hon-cho 85-chome,
Shizunai-machi, Hidaka,
Hokkaido

北海道日高国静内町本町85丁目
6

トムセン

Thorn, Miss Inez 1951, OMSS—
110 Hachiken-cho, Nishikitsuji,
Nara Shi

奈良市西木辻八軒町110 ターン

Thornton, Mr. & Mrs. William
1954, TEAM — 4492 Oaza Ina,
Ina Shi, Nagano Ken

長野県伊那市大字伊那4492

ソーントン

Thorp, Miss Dorothy 1953,
CJPM—Furlough

Thorsell, Miss Anna-Lisa 1951,
SEMJ—42 Ohashinai 1-chome,
Muroran Shi, Hokkaido

北海道室蘭市小橋内1丁目42

トシエル

Thurber, Rev. & Mrs. L.
Newton 1948, IBC — 53 Izumi-
gawa-cho, Shimogawa, Sakyo
Ku, Kyoto

京都市左京区下鴨泉川町53

サーバー

Thurlow, Mr. & Mrs. James
M. 1952, 1957, IBC — 2 of 35
Denenchofu 3-chome, Ota Ku,
Tokyo (72-3980)

東京都大田区田園調布3丁目35
ノ2

サーロー

Tish, Mr. & Mrs. Lloyd 1955,
IND — Kagamigahara, Unuma-
cho, Gifu Ken

岐阜県鶯沼町鏡ヶ原 テイシュ

Tjelle, Rev. & Mrs. Lars 1952,
NMS—Furlough

Todd, Rev. & Mrs. Lawrence
1950, NTM—Umaiya Kojonai,
6 Yawataoki Miyako Shi, Iwate
Ken

岩手県宮古市八幡沖6

ウマイヤ工場内

トッド

Tolhurst, Mr. & Mrs. G. M.
SDA—5 Han, Akahira, Shuri
Shi, Okinawa

沖縄首里市赤平5はん

トールスト

Tomono, Mr. Tom IND —
8-chome, Sanbongi, Towada
Shi, Aomori Ken

青森県十和田市三本木8丁目

トモノ

Torp, Rev. & Mrs. Aage FCM
—9 Tawara Shita-machi, Fukui
Shi (6315)

福井市田原下町1丁目9 トルプ

Torres, Mr. Richard F.—
Furlough

Toth, Kelly OMS—Miya-machi,
Enoji Kyu-dori, Yamagata Shi,
Yamagata Ken

山形県山形市門応寺旧通り宮町
トス

Town, Rev. & Mrs. Harvey
CMA—4 Ninooka-dori 1-chome,
Nada Ku Kobe

神戸市灘区箕岡通 1 丁目 4
タウン

Townsend, Rev. Louis 1951,
NTM—63 Shimizu, Noda Shi,
Chiba Ken

千葉県野田市清水 63
タウンセンド

Toyotome, Dr. & Mrs. Masumi
— International Christian Uni-
versity, 1500 Osawa, Mitaka
Shi, Tokyo

東京都三鷹市大沢 1500
国際キリスト教大学内 トヨトメ

Tramsitt, Miss S. OMF —
Higashi Samani, Samani-machi
Hidaka Kuni, Hokkaido

北海道日高国様似町東様似
トラムシット

Trotter, Miss Bessie IND — 68
Hiwada-cho Nishi 7 Jo Shimo-
kyo Ku, Kyoto

京都市下京区日和田町西 7 条 68
トロッター

Troxel, Rev. & Mrs. Delbert
V. 1953, IBC — 353 Nakazato-
cho, Kita Ku, Tokyo (82-1555)

東京都北区中里町 353
トロクセル

Troyer, Rev. & Mrs. David
NTM—Furlough

Troyer, Dr. & Mrs. Maurice E.
1951, IBC—I. C. U., 1500 Osawa
Mitaka Shi, Tokyo (022-3791)
東京都三鷹市大沢 1500

トロイヤー

Trueman, Miss Margaret 1951,
IBC—Ryogoku, Tomizato-mura
Imba-gun, Chiba Ken

千葉県印旛郡里村両国

トルーマン

Tubbin, Rev. & Mrs. Rune
1951, MCCS—44 Kawanishi-cho
3-chome, Ashiya Shi, Hyogo
Ken

兵庫県芦屋市川西町 3 の 44

トウビン

Tucker, Rev. Beverley D. 1953,
PEC — Higashi 3-chome, Kita
19 Jo, Sapporo Shi, Hokkaido

北海道札幌市北 19 条東 3 丁目

タッカー

Tuff, Miss Evelyn 1954, ELC—
183 Otowa-cho, Shizuoka Shi

静岡市音羽町 183

タフ

Tunbridge, Miss Marjorie 1950,
IBC—5085 Takajo-machi, Ueda
Shi, Nagano Ken

長野県上田市鷹匠町 5085

ターンブリッジ

Tuominen, Miss H.—101 Kami-
hate-cho, Kitashirakawa, Sakyo
Ku, Kyoto

京都市左京区北白川上終町 101

トゥミネン

Turnbull, Mr. Ian 1952, WEC—
Higaimoto, Oyodo-cho, Yoshino
gun, Nara Ken

奈良県吉野郡大淀町檜垣本

タンブル

Turner, Mr. & Mrs. IND—2540
Oishi, Shibukawa, Gumma Ken
群馬県渋川大石 2540 ターナー

Twilleager, Rev. & Mrs. W. M.
UMI—43 Watarise Naruo-cho,
7-chome, Nishinomiya Shi,
Hyogo Ken

兵庫県西宮市鳴尾町渡瀬 7 丁目

43

トゥイリガー

Tygert, Mr. & Mrs. Earl—2163
Karuizawa-machi, Nagano Ken
(2302)

長野県軽井沢町 2163 タイガート

U

Uchida, Mr. Akira JEM—2895
Kitanakajima-cho 1-chome,
Nagaoka Shi, Niigata Ken
(4229)

新潟県長岡市北中島町 1 丁目

2895

内田

Uchida, Miss Ikuye 1952, JEM
— Kujiranami, Kashiwazaki
Shi, Niigata Ken (1347)

新潟県柏崎市鯨波

内田

Uhlig, Deaconess Marianne
MAR—12 Higashi Naruo-cho,
Nishinomiya Shi, Hyogo Ken
兵庫県西宮市東鳴尾町 12 ウリグ

Ulvestad, Mr. Sverre 1954,
NMS — 6 Nakayamate-dori
2-chome, Ikura Ku, Kobe
(2-0787)

神戸市生田区中山手通り 2 丁目 6

ウルベスタード

Unruh, Rev. & Mrs. Verney
1951, GCMM—10850 Kamezaki,
Tomitaka-machi, Hyuga Shi,
Miyazaki Ken (871)

宮崎県日向市富高町亀崎 10850

ウンルー

Unseth, Rev. & Mrs. Einar
1954, ELC—46 Shiotsu 3-chome,
Yaizu Shi, Shizuoka Ken

静岡県焼津市塩津 3 丁目 46

アンセス

Uomoto, Rev. & Mrs. George
OPC — 116 Otachiba-machi,
Sendai Shi

仙台市御立場町 116

魚本

Urquhart, Miss Betty A. IBC
—Baiko Jogakuin Maruyama-
cho, Shimonoseki

下関市丸山町 梅光女学院

ヴァイアル

Utterback, Miss Elsie Jean
TEAM—692 Aza Kaidoodaira,
Nemoto, Tajimi Shi, Gifu Ken
岐阜県多治見市根本海道平 692

アターバック

V

Valtonen, Rev. & Mrs. Tauno
LEAF—Furlough

Van Baak, Rev. & Mrs. Edward
1951, CRJM — 299 Egota
1-chome, Nakano Ku, Tokyo
(95-6641)

東京都中野区江古田 1 丁目 299
バンバーク

Vanderbilt, Rev. & Mrs. Maas
1955, CRJM—409-1 Kumaki,
Chichibu Shi, Saitama Ken
埼玉県秩父市熊本 409-1

ヴァンデルビルト

Van Dolson, Rev. & Mrs. L. R.
1951, SDA — 11 Nakajima-dori
3-chome, Fukiai Ku, Kobe
(2-0537)

神戸市葺合区中島通り 3 丁目 11
ヴァドルソン

Van Dyck, Rev. & Mrs. David
1956, IBC—448-2 Itsuka-machi
Shinjo Shi, Yamagata Ken

山形県新庄市五日市町 2 の 448
ヴァンダイク

Vang, Mr. & Mrs. Paul 1956,
ELC—21 Maruyama-cho, Bun-
kyo Ku, Tokyo (94-0835)

東京都文京区丸山町 21 ヴァング

Van Hoeven, Mrs. James 1958,
IBC (J3) — 37 Yamate-cho,
Naka Ku, Yokohama (2-9183)

横浜市中区山手町 37

ヴァンホーヴァン

Van Schooten, Rev. & Mrs.
Alvin 1955, CMA—P. O. Box 70
Hiroshima Shi (3-6450)

広島市郵便局私書函 70

ヴァンシュートン

Van Wyk, Rev. & Mrs. Gordon
J. 1953, IBC—Furlough

Varney, Miss Evelyn 1949,
CBFMS — 167 Hakken Koji
3-chome, Minami Koizumi,
Sendai (2-7980)

仙台市南小泉八軒小路 3 丁目 167
ヴァーニー

Vatter, Mr. & Mrs. Ernst LM
—Furlough

Vehanen, Rev. & Mrs. Eino
SSM — 2210 Sanno 2-chome,
Ota Ku, Tokyo (76-4209)

東京都大田区山王 2 丁目 2210
ヴェハネン

Vendorff, Rev. Wolfgang JCGM
— 465 Tsubakihara-machi,
Zensho, Otsu Shi, Shiga Ken
滋賀県大津市膳所椿原 465

ヴェンドルフ

Vereide, Mr. & Mrs. Abraham
NMA—231—Shinden, Ichikawa
Shi, Chiba Ken

千葉県市川市新田 231

ヴェリード

Vereide, Miss Aslaug NMA—
716 Mama-cho 1-chome, Ichi-
kawa Shi, Chiba Ken

千葉県市川市真間町 1 丁目 716

ヴェリード

Verme, Rev. & Mrs. Robert
EMC—Furlough

Verwey, Mr. & Mrs. Cornelius
1951, JEB—Hakuchoen, Furu-
ichi-machi, Minami Kawachi-
gun, Osaka

大阪府南河内郡古市町白鳥園

ヴェーウェー

Viall, Rt. Rev. K. A. 1953, SSJE
—8 Sakae-cho, Minato Ku,
Tokyo (43-2910)

東京都港区芝栄町8

ヴァイヤル

Viekman, Mr. & Mrs. William
FEGC—972 Kami Ikegami-cho,
Ota Ku, Tokyo

東京都太田区上池上町972

ヴィークマン

Vinge, Rev. & Mrs. Daniel 1951,
ELC—Furlough

Visser, Mr. J. Phillip JEB—11
Shiomidai-cho 5-chome, Suma
Ku, Kobe

神戸市須磨区汐見台町5丁目11

ヴィセー

Vist, Miss Ingrid 1953, SAJM—
127 Kamiikegawa-cho, Hama-
matsu Shi, Shizuoka Ken

静岡県浜松市上池川町127

ヴィスト

**Voehringer, Deaconess Eliza-
beth E.** 1953, IBC—94 Moro-
machi, Itabashi Ku, Tokyo
(96-7525)

東京都板橋区茂呂町94

ヴェリンガー

Vogt, Miss Verna 1952, TEAM
1 Kitazawa-cho 2-chome, Seta-
gaya Ku, Tokyo

東京都世田谷区北沢町2丁目1

ヴォート

Von Reiswitz, Miss Ursula
1953, JCGM—1053 Daita
2-chome, Setagaya Ku, Tokyo

東京都世田谷区代田2丁目1053

フォンライスウィッツ

Voran, Rev. & Mrs. Peter
GCM—50 Yodogawa-cho,
3-chome, Miyazaki Shi, Miya-
zaki Ken (4009)

宮崎県宮崎市淀川町3丁目50

ヴォラン

Vorland, Rev. & Mrs. Gehard
1953, ELC—99 Kuzukawa-cho,
Kakegawa Shi, Shizuoka Ken
静岡県掛川市葛川町99

ヴォーランド

W

Waddington, Mr. Richard
ABFMS—c/o Mission Head-
quarters 2 Misakicho 1-chome,
Chiyoda Ku, Tokyo (29-3115)

東京都千代田区神田三崎町1丁目
2

ワデングトン

Wade, Rev. & Mrs. Herbert
FWBM—c/o Mission Head-
quarters 7 Shin-machi, Aba-
shiri Shi, Hokkaido

北海道網走市新町7 ウェード

Walbert, Rev. & Mrs. Clement
BGCA — 1037-26 Nishi-no-sho,
Wakayama Shi

和歌山市西ノ庄 1037 の 26

ウォールベート

Waldin, Miss Margaret 1951,
TEAM—1 Kitazawa 2-chome,
Setagaya Ku, Tokyo (42-3898)
東京都世田谷区北沢町 2 丁目 1

ウォールデン

Waldron, Miss Rose E. 1952,
IBC — 11 Konno-cho, Shibuya
Ku, Tokyo (408-1914)

東京都渋谷区金王町 11

ワルドロン

Walker, Mr. & Mrs. Bill 1955,
CC—1067 Oyama-cho, Shibuya
Ku, Tokyo

東京都渋谷区大山町 1067

ウォーカー

Walker, Mr. & Mrs. Walter
1956, CC — 1852 Moiwabashi,
Sapporo Shi, Hokkaido
北海道札幌市藻岩橋 1852

ウォーカー

Walken, Mr. & Mrs. Wesley
CC—250 Moiwashita, Sapporo
Shi, Hokkaido

北海道札幌市藻岩下 250

ウォーカー

Walkey, Rev. & Mrs. Willam
L. 1949, SB — 5533 Nakajima
1-chome, Hachijo-dori, Oita Shi,
Oita Ken

大分県大分市八条通り中島 1 丁目
5533

ウォーカー

Wallace, Mr. & Mrs. Jock IND
—Furlough

Walter, Mr. & Mrs. Donald
1949, TEAM—419 Eifuku-cho,
Suginami Ku, Tokyo
東京都杉並区永福町 419

ウォルター

Walter, Miss Helen CBFMS—
c/o Mission Headquarters 116
Sakana-machi, Sendai Shi

仙台市魚町 116

ウォルター

Walter, Mr. & Mrs. Russell
1951, TEAM—1385 Karuizawa-
machi, Nagano Ken

長野県軽井沢町 1385

ウォルターズ

Walvoord, Miss Florence IBC—
Baiko Jogakuin Maruyama-
cho, Shimonoseki Shi (3722)

下関市丸山町 梅光女学院

ワエルボード

Wang, Miss E. Jean 1953, ELC
—183 Otowa-cho, Shizuoka Shi,
Shizuoka Ken

静岡県静岡市音羽町 183 ワング

Warkentyne, Mr. Henry J. 1952,
IBC — 3 Kwansei Gakuin
Nishinomiya Shi (5-0791)

西宮市 関西学院

ワーケンタイン

Warne, Miss Eleanor 1948, IBC
—Nishi Nono, Hiromi-cho, Kita
Uwa-gun, Ehime Ken

愛媛県北宇和郡広見町西野々

ワーン

Waterman, Miss Gertrude 1948,
ABFMS—Furlough

Watkins, Miss Elizabeth SB—
536 Minami-machi, 5-chome,
Oaza Dogo, Matsuyama Shi
(4264)

松山市大字道後南町 5 丁目 539

ワトキンズ

Watson, Rev. & Mrs. Leslie
1950, SB—171 Maruyama-cho
2-chome, Miyazaki Shi
(5-0192)

宮崎市丸山町 2 丁目 171

ワトソン

Watson, Miss Marylin J. 1956,
IBC—Hiroshima Jogakuin 49
Kaminagarekawa-cho, Hiro-
shima Shi (Next door 4-2826)

広島市上流川町 49 広島女学院

ワトソン

Watts, Rev. & Mrs. C. B. 1955,
SDA—1966 Kamikawai-machi,
Hodogaya Ku, Yokohama
(Kawai 39)

横浜市保土ヶ谷区上川井町 1966

ワッツ

Wayne, Mr. & Mrs. Milton S.
1948, JEB — 17 Kumano-cho
4-chome, Hyogo Ku, Kobe

神戸市兵庫区熊野町 4 丁目 17

ウェーエン

Webber, Dr. & Mrs. Alfred B.
1951, SDA — 171 Amanuma
1-chome, Suginami Ku, Tokyo
(36]5161)

東京都杉並区天沼 1 丁目 171

ウェバー

Weber, Mr. & Mrs. James 1953,
CBFMS—Furlough

Webster-Smith, Miss Irene
JEB — c/o Student Christian
Centre 1-3 Surugadai 2-chome,
Kanda Chiyoda Ku, Tokyo
(29-1512)

東京都千代田区神田駿河台 2 丁目
1-3 学生基督教会館

ウェブスタースミス

Wedel, Mr. & Mrs. A. Delmar
1955, YMCA — 7 Fujimi-cho
2-chome, Chiyoda Ku, Tokyo
(33-6359)

東京都千代田区富士見町 2 丁目 7

ウェデル

Weiss, Rev. & Mrs. W. C. 1953,
IBC—Furlough

Weiss, Miss Moriane 1955, LM
—1933 Nakanoshima Kawasaki
Shi, Kanagawa Ken

神奈川県川崎市中原島 1933

ウェイズ

Weitzel, Rev. & Mrs. William
H. 1954, PEC—Motoshiro-cho,
Shimodate Shi, Ibaragi Ken
(115)

茨城県下館市本城町 ワイツェル

Weller, Miss M. E. OMF—
Furlough

Wells, Miss Lillian A. 1900, IFC
—47-45 Aoyama Minami-cho
5-chome, Minato Ku, Tokyo

東京都港区青山南町 5 丁目 47-45

ウェルズ

Wellwood, Miss Audrey Grace
IBC—25 Nishi Kusabuka-cho,
Shizuoka Shi

静岡市西草深町 25 ウェルウッド

Wendorff, Rev & Mrs. W. JCGM
— 465 Tsubakihara-cho, Zeze
Otsu Shi, Shiga Ken (6162)

滋賀県大津市膳所椿原町 465

ウェンドルフ

Wengler, Miss Jessie AG—231
Shinden-machi, Ichikawa Shi,
Chiba Ken

千葉県市川市新田町 231

ウェングラ

Wennborg, Mrs. Ingeborg 1951,
MCCS—640 Asahi-machi, Kura-
shiki Shi, Okayama Ken

(2490)

岡山県倉敷市旭町 640

ウェンボーグ

Wentz, Rev. & Mrs. Edwin C.
1951, ULCA—23 Inari-cho, Ka-
goshima Shi (5969)

鹿児島市稲荷 23

ウェンツ

Werdal, Rev. & Mrs. Morris
1949, LB—8 Narayama Kami-
cho, Motoshin-machi, Akita Shi
(4949)

秋田市元新町檜山上町 8

ワーダル

Werdal, Rev. & Mrs. Philip E.
1950, LB—Furlough

Werner, Mr. Walte GAM—3022
Higashi-machi, Ekimae, Take-
hana Hashima Shi, Gifu Ken

岐阜県羽島市竹鼻東町駅前 3022

ワーナー

West, Mr. & Mrs. Bob CC—
Kutsugi Mimasaka-cho, Aida-
gun, Okayama Ken

岡山県英田郡美作町朽木

ウエスト

Westberg, Rev. & Mrs. Harry
1952, EMC — 1068 Matsubara-
machi 3-chome, Setagaya Ku,
Tokyo (32-1411)

東京都世田谷区松原町 3丁目 1068

ウエストバーク

Weyrick, Mr. & Mrs. Ford
Ronald 1957, 1949, IBC (J3)—61
Kozenji-dori, Sendai Shi
(3-3256)

仙台市光禅寺通り 61

ウェイリック

Whaley, Rev. & Mrs. Charles
L. 1949, 1948, SB—65 Sawatari,
Kanagawa Ku, Yokohama
(4-9600)

横浜市神奈川区沢渡 65

ワエリー

Whewell, Miss Elizabeth A.
1928, MM — Tomidahama,
Yokkaichi Shi, Mie Ken
(Tomida 96)

三重県四日市市富田浜

フェウエル

Whisman, Miss Winnie 1952,
JEM—Furlough

White, Miss E. R. OMF—Higashi
Samani, Hidaka, Hokkaido

北海道日高国東様似 ホワイト

White, Mr. & Mrs. Lloyd 1952,
TEAM—Furlough

Whitehead, Miss Mabel 1917,
IBC—Seiwa Joshi Tanki Dai-
gaku Okadayama, Nishinomiya
Shi (5-0709)

西宮市岡田山 聖和女子短期大学
ホワイトヘッド

Whitfield, Miss Margaret 1958,
IBC—c/o Miss Mary Belle
Oldridge 11 Konno-cho, Shibu-
ya Ku, Tokyo (408-1914)

東京都渋谷区金王町 11
ウィットフィールド

Whitman, Miss Sylvia 1950,
AAM—Akasaki-cho, Tohaku-
gun, Tottori Ken

鳥取県東伯郡赤碕町
ホイットマン

Whitney, Mr. & Mrs. Joseph
1958, Friends—Friends Center
14 Mitadai-machi, 1-chome,
Minato Ku, Tokyo

東京都港区三田台町 1 丁目 14
フレンド・センター

ウィットニイ

Whybray, Rev. & Mrs. (R. N.)
1952, PEC—Central Theological
College 2 Tamagawa Naka-
machi 8-chome, Setagaya Ku,
Tokyo (70-0575~0576)

東京都世田谷区玉川中町 2 丁目 8
聖公会神学院内 ワイブレイ

Wiberg, Rev. & Mrs. Erik 1951,
SAMJ—Furlough

Wiens, Rev. & Mrs. Roland M.
1951, JMBM—4-15 Nagamine
Nada Ku, Kobe (8-9942)

神戸市灘区長峰 4ノ19 ウィンズ

Wiens, Miss Ruth 1950, JMBM
—59 Sompachi-cho, Ikeda Shi,
Osaka (076-710)

大阪府池田市尊鉢町 59 ウィンズ

Wigglesworth, Miss A. 1949,
IBPFM—1235 Matsunoki-cho,
Suginami Ku, Tokyo (38-0017)

東京都杉並区松之本町 1235
ウィグルスワース

Wildermuth, Rev. & Mrs.
Wesley L. 1952, 1957, OMS—
388-3 Kashiwagi-cho, Shinjuku
Ku, Tokyo (37-3664)

東京都新宿区柏木町 3 丁目 388
ウイルダーマス

Wilhelmsson, Miss Thyra SFM
—319 Kushigata-machi, Oga-
sahara, Nakakoma-gun, Yama-
nashi Ken (Ogasahara 11)

山梨県中巨摩郡小笠原楡形町 319
ウィルムスン

Wilkinson, Miss Margaret 1952,
SPG—1046 Hiratsuka 7-chome,
Shinagawa Ku, Tokyo
(78-4736)

東京都品川区平塚 7 丁目 1046
ウイルキンソン

Williams, Mr. Douglas M. 1958,
IBC(J1)—Doshisha University,
Higashi Iru, Karasumaru Ima-
degawa-dori, Kamikyo Ku,
Kyoto

京都市上京区烏丸今出川通東入
ル 同志社大学内 ウィリアムス

Williams, Rev. & Mrs. Philip
1950, IBC—28 Uwa-cho, Kome-
gafukuro, Sendai Shi (2-6812)
仙台市米ヶ袋上町 28

ウィリアムズ

Willms, Mr. & Mrs. Peter 1953,
BC—Furlough

Wilson, Rev. & Mrs. James
BGCA — 11 Toyotama Kita
2-chome, Nerima Ku, Tokyo
東京都練馬区豊玉北 2 丁目 11

ウィルソン

Wilson, Mr. & Mrs. Thomas C.
1951, CJPM—Furlough

Wilson, Mr. & Mrs. Wesley
TEAM — 1413 Karuizawa-
machi, Nagano Ken
長野県軽井沢町 1413 ウィルソン

Windsor, Mr. & Mrs. A. V.
1955, CJPM — 445 Hyakken-
machi, Maebashi Shi, Gumma
Ken (5742)
群馬県前橋市百軒町 445

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CHURCH STATISTICS

Based on Statistical tables in 1958 NCC Annual Report

* Asterisk indicates that statistics for previous year are used.

Denomination	Churches		The Ministry		Member ship
	Organized Churches	Preaching Centers	Total	Ordained and in the Mts. ordained stations	
Anglican Episcopal Church of Japan (Nihon Seikoku)	249	140	389	33	39,754
Apostolic Faith	1		1		1
Assemblies of God Church of Japan (Nihon Assemblies of God)	60	31	91	9	4,811
Baptist Bible Fellowship of Japan (Nihon Seicho Baptistes no Renmei)	12	3	15	12	406
Baptist Convention of Japan (Nihon Baptistes no Renmei)	61	97	161	90	10,405
Baptist General Conference of America (Berkeley Ichu Baptistes no Renmei Nihon Dendo Dan)	3	8	11	19	72
Brethren in Christ*	-	2	2	-	28
Christian Brotherhood* (Kirisuto Kyodai Dan)	66	148	211	83	2,341
Christian Canaan Church* (Kirisuto-kyo Kanan Kyokai)	3	9	12	-	2,152
Christian Mission to Buddhists (Toa Kirisutokyo Doyukai)	1		1		3
Christian New Life Society* (Kirisutokyo Shinsei Kai)	16	3	19	20	1,639
Christian Oriental Salvation Church* (Kirisutokyo Toyo Kyorei Dan)	1		1	2	50
Christian Reformed Church of Japan (Nihon Kirisuto Kaikoku-ha Kyokai)	31	17	48	41	2,992
Christian Spiritual Church (Kirisuto Shinshu Kyodan)	8	12	20	17	1,183
Church of Christ (Kirisuto no Kyokai)	1	2	3	2	217
Church of God* (Kami no Kyokai)	11	6	17	4	905
Church of God of Japan* (Nihon no Chiyachi obu Godo Kyodan)	1	1	2		42
Church of Jesus Christ of Latter Day* Saints (Matsuyasu Soto Jesu Kirisuto Kyokai)	3	21	24	132	955
Philadelphia Mission	4	2	6	3	93
Church of the Nazarene in Japan (Nihon Nazaren Kyodan)	14	58	102	66	2,924
Church of the Resurrection (Fukkatsu no Kirisuto Kyodan)	6	10	16	14	255
Evangelical Alliance Mission	16	55	105	34	2,550
Evangelical Free Church of Japan (Nihon Fukun Jiyu Kyokai)	5	3	8	13	185
Evangelical Lutheran Church (Fukun Ruteu Kyokai Nihon Dendo Bai)	17	33	50	20	539
Evangelical Lutheran Church of Japan (Nihon Fukun Ruteu Kyokai)	67	28	95	78	8,762
Evangelical Missionary Church (Fukun Dendo Kyodan)	17	22	39	20	1,816
Far Eastern Gospel Crusade (Kyokuto Fukun Jijung)	5	10	15	64	132
Finnish Free Overseas Mission Church* (Finrando Jiyu Kaigan Dendo Kyodan)	1	6	7	3	26
Free Methodist Church of Japan (Nihon Jiyu Mesopisuto Kyodan)	29	1	30	20	3,719
Gospel of Jesus Church (Iesu Fukun Kyodan)	3	5	8	14	182
Immanuel General Mission (Immanueru Sogo Dendo Dan)	22	16	48	82	3,313
Independent Churches*	66	1	67	13	2,932
International Christian Church (Kokusai Kirisuto Kyodan)	8		8	8	1,223
Holy Jesus Society* (Sei Jesu Kai)	48	20	68	19	1,564
Japan Alliance Church (Nihon Araausu Kyodan)	19	14	33	28	1,780
Japan Alliance Church (Nihon Domei Kirisuto Kyodan)	19	14	33	50	2,676
Japan Apostolic Mission (Nihon Pentekoste Kyodan)	7	4	11	8	1,404
Japan Apostolic Mission (Kirisutokyo Dendo Kan)	13	3	5	2	180
Japan Church of God Federation (Nihon Kami no Kyokai Renmei)	13	3	16	9	350
Japan Christ Society (Nihon Kirisuto Kai)	2	3	5	7	380
Japan Christian Presbyterian Church (Nihon Kirisuto Choro Kyokai)	3	5	8	10	190

Japan Covenant Mission (Nihon Seikai Kyokai)	8	8	16	6	—	380
Japan Evangelistic Band (Nihon Dendo Tan)		11	11	20	21	
Japan Gospel Church (Nihon Fukuin Kyodan)	36	10	45	70		1,404
Japan Gospel League	3	4	7	5	2	117
Japan Holiness Church (Nihon Hommesu Kyokai)	8	1	12	12	26	601
Japan Holiness Church (Kumamoto) (Nihon Hommesu Kyokai)	9	21	118	106		3,052
Japan Holiness Church of the Oriental Missionary Society (Toyo Senkyokai Kyokai)	22		22	27		181
Japan Jesus Christ Church (Nihon Jesu Kinsuto Kyodan)	18		18	94		4,185
Japan Lutheran Church* (Nihon Kuteru Kyodan)	25	24	49	16	29	1,135
Japan Mennonite Church (Nihon Memomato Kyokai)	7	10	17	9	9	146
Church of Christ in Japan* (Nihon Kinsuto Kyokai)	79	13	92	20		9,714
Japan Soul Chiu (Nihon Kyurei Dendo Shido Gakkai)	5	1	6		5	106
Kashiwaraki Christian Church* (Kashiwaraki Kinsuto Kyokai)	1	3	4	1	1	45
Kobe Returned Presbyterian Church* (Kobe Kaikaku Chono Kyokai)	1	1	2	1	6	31
Korean Church of Christ in Japan (Zamichi Tinkan Kinsuto Kyokai)	25	27	52	27	2	2,155
Libenzeller Mission	5	1	9	5	3	88
Living Water Christian Church (Kassai Kinsuto Kyodan)	7	12	19	15	3	2,386
Lutheran Brethren Mission of Japan* (Nihon Ruteru Dobo Senkyodai)	7	4	11	8	6	425
Lutheran Free Church of Norway* (Noruwei Ruteru Jiyu Kyokai)	3	1	7	6	1	160
Mennonite Mission, General Conference*	5	11	19		12	159
Almo Mission*	5	17	52		3	1,765
Covenant Church of Sweden (Sueden Seiyaku Kinsuto Kyokai)	6	7	13	3	130	156
Norway Lutheran Mission (Noruwei Ruteru Dendo Kyokai)	9	41	53	17	20	340
Norwegian Missionary Society (Noruwei Dendo Kai)	6	15	21	12	90	303
Okayama North Central Christian Church				2	16	64
Orebro Missionary Society of Sweden Church (Sueden Orebruro Dendo Kyokai)	4	1	5	9	13	164
Open Bible Church	7	3	10	6	6	175
Plymouth Brethren* (Kinsuto Shinto no Shukai)	15		15	3		183
Salvation Army (Kyuseigun Nihon Harei)	58	64	122	195	6	5,480
Samba Church* (Sambi Kyodan)	2	3	5	2		165
Seventh Day Adventist	44	42	86	206	42	3,664
Society of Friends (Nihon Tomo no Kai Nenkai)	7	2	9		2	292
Spirit of Jesus Church (Jesu no Mitama Kyokai Kyodan)	56	165	221	71		28,176
United Church of Christ in Japan (Nihon Kinsuto Kyodan)	1,225	399	1,534	2,172	371	172,168
United Pentecostal Church	1	2	3		3	53
Unitarian Church* (Nihon Jiyu Shukyo Renmei)	1	—	4	7		1,365
Universal Evangelical Church* (Bunkoku Fukuin Kyodan)	7	45	52			1,254
Universalist Church* (Kinsutokyo Dojin Shadin)	2	1	3			111
Total	2,843	1,714	1,561	4,375	1,663	348,065
Catholic Church	693		693	332	1,085	211,745
Orthodox Church	99	50	149	65	3	34,659
Grand Total	3,635	1,764	5,403	4,772	2,751	624,469
Denomination	Churches		Total	The Ministry		Member-ship
	Organized Churches	Preaching Centers		Ordained and un- ordained	Evangelists, the Mis- sionaries	

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ダイヤモンドサービス社

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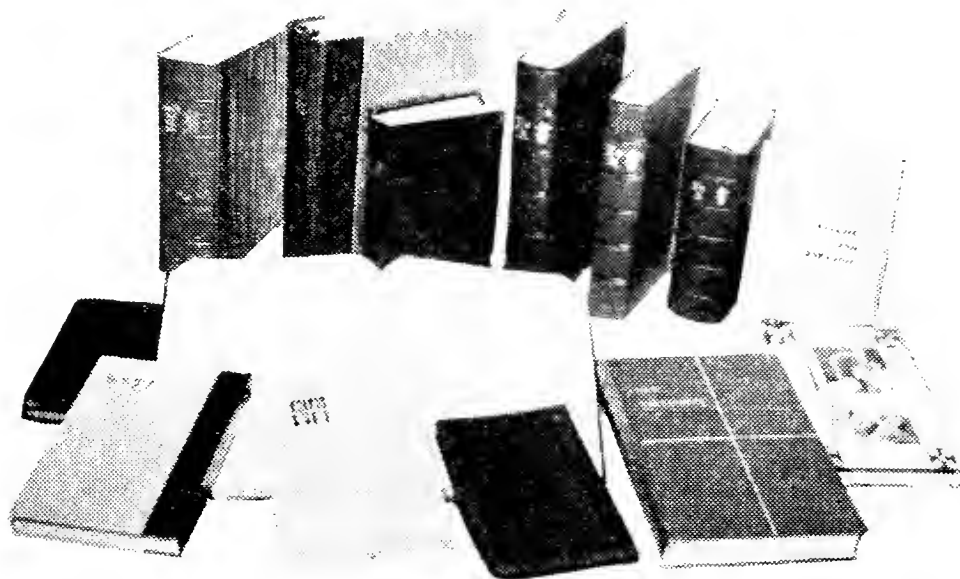
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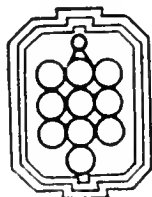
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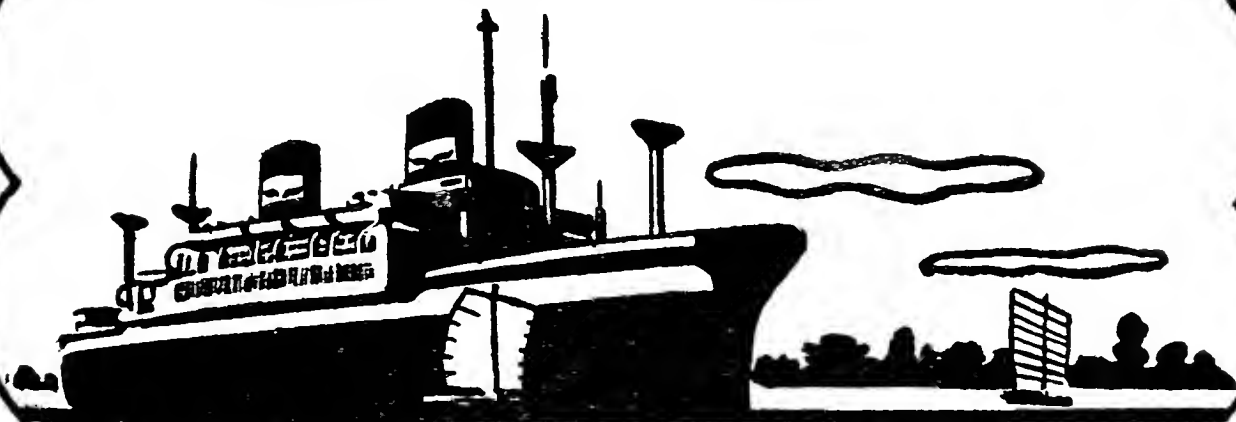
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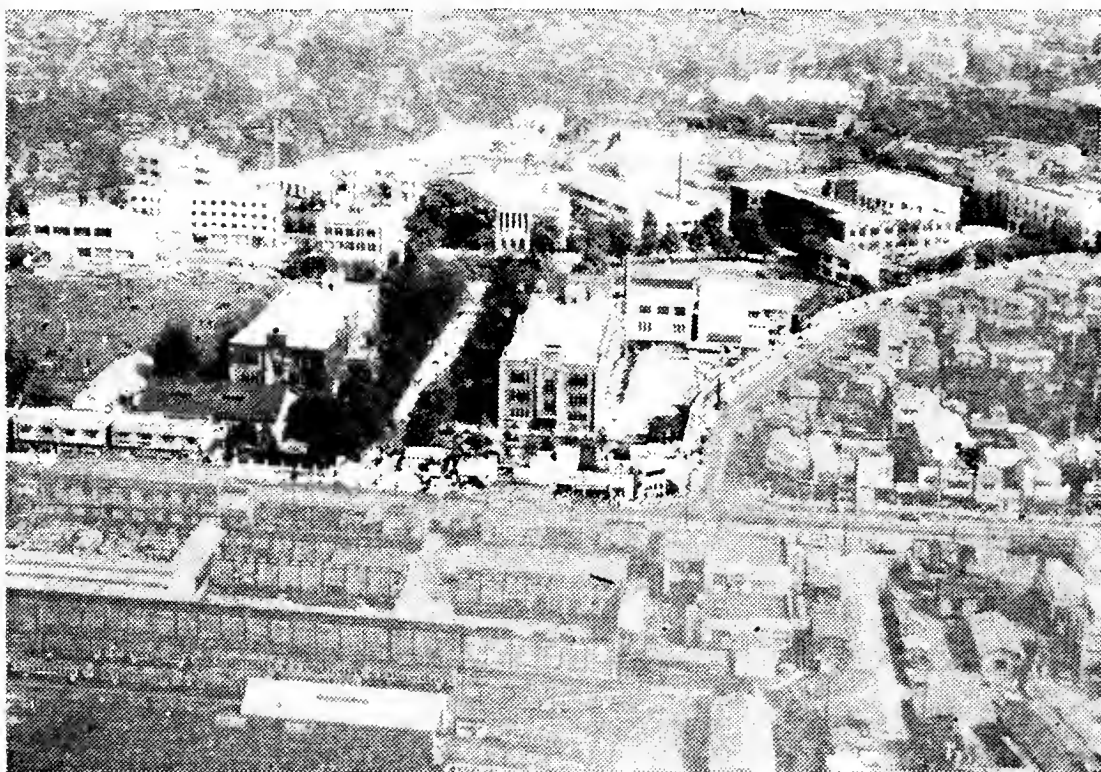
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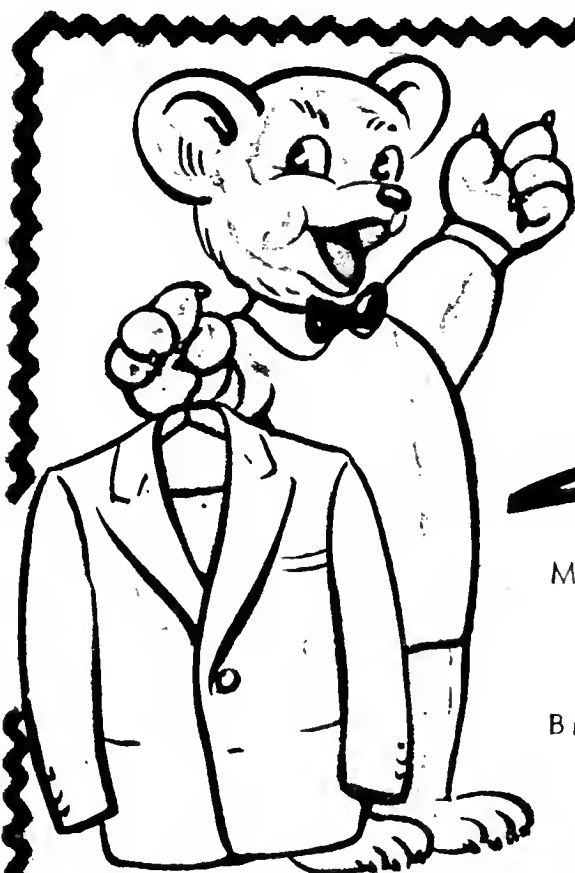
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